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SKETCH OF A SERMON

Preached before the Baptist Missionary Society, at Sion Chapel,

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From Col. i. 12—14, *Giving thanks unto the Father, which hath made* us *meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins.**

THE triumphs of the gospel in the apostolic age were glorious and indubitable proofs of its divine origin, of its supernatural influence, and of its sanctifying effects. Paul, the writer of this epistle, was himself a pattern of mercy, to show forth the exceeding riches of divine grace; and the numerous converts of whom the primitive churches were composed, furnished demonstrative evidence of the Apostle's declaration when he exclaimed, *I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.*

The church at Colosse, was a splendid monument of what the preaching of the gospel could effect, when attended by the mighty energy of the Holy Spirit; even in a city where idolatry had for ages been practised, and where spiritual wickedness had been intrenched within the strong holds of ignorance and superstition. But those strong holds and lofty imaginations had been cast down, not by "carnal weapons," but by those which were "mighty through God;" so that even the thoughts of many wicked idolaters had been brought into subjection to the obedience of Christ. God had broken the rod of the oppressor as in the day of Midian. The spiritual effects of the gospel upon the minds and lives of genuine believers, are the same in all ages, and in all countries. All who know the grace of God in truth, have experienced the same gracious deliverance from the power of darkness, the same dignified translation into the kingdom of God's dear Son, and the same happy redemption through the blood of Christ; and

* At a meeting of the Editors, July 3, it was agreed, that the Rev. Messrs. Ivimey and Crisp should be requested by the Secretary to furnish Syllabuses of their Sermons for the Magazine. J. S.

they are in the same manner made meet for the inheritance of the saints in light. And may I not indulge the delightful and animating thought, that I am now surrounded with several thousands of British christians, who are living epistles of Christ seen and read of all men? Yes; from the compassion you feel for the souls of perishing heathens, from the love you bear to the exalted Redeemer, from the prayers you have presented that he would send out his light and his truth, —I conclude that you have tasted that the Lord is gracious, and that you are saying, "O taste, and see that the Lord is good: there is no want to them that fear him."—Suffer me then to request your attention, while I elucidate the text which I have read; and I pray that this whole congregation may be employed in giving thanks to the Father of our Lord Jesus Christ, who I hope hath blessed *us* with all spiritual blessings in heavenly places in Christ.

"Bless'd be the Father and his love,
To whose celestial grace we owe
Rivers of endless praise above,
And rills of comfort here below."

The subject I propose to discuss is, 1. *Christian gratitude;* 2. *The reasons by which it is enforced; and* 3. *Some of the ways in which it should be manifested.*

I. *Christian gratitude.* That they who have received blessings from God should feel sensible of their obligations, and be thankful for their mercies, is universally acknowledged. Ingratitude excites an almost instinctive expression of our abhorrence. Creation, animate and inanimate, speaks forth the praises of God; and if all his *works* praise him, surely his *saints* should bless him, and especially they to whom he hath given "all things" that pertain to life and godliness; who live under the *christian* dispensation; and for whom God has provided his "better things." Heb. xi. 40. Blessed are your eyes for they see, and your ears for they hear, what kings and prophets under the former dispensation neither saw nor heard. If christians, therefore, were to hold their peace, and not to give thanks unto the Father of mercies, surely the stones, provoked by their stupidity and baseness, would cry out against them. An ungrateful christian is such an anomaly, that the phrase is a perfect solecism, a contradiction in terms.

II. *I am to mention the reasons by which christian gratitude is enforced.*

These are comprehended generally in our text, by the expression, *Who hath made us meet for the inheritance of the saints in light.* The term *meet,* when compared with other passages of scripture, may be understood to mean, 1. *That which on all accounts is fit and proper to be done;* as in Luke xv. 22. And there is a meetness, or congruity, in repenting believing sinners being saved out of respect to the merits of the Lord Jesus, notwithstanding all their previous vileness and guilt: or, 2. it may intend, *the adaptation of a person or thing to the service to which it is appropriated, or to the end for which it is designed:* as in 2 Tim. ii. 21.

And, through the sanctification of the Holy Spirit, that *good work* is now *begun in* believers, which will be *perfected at the day of Jesus Christ,* Phil. i. 6. For the Holy Spirit, who is the *seal* of their security, is also the *earnest* of the future inheritance, for the

enjoyment of which they are now in a state of progressive preparation. *He that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit.* 2 Cor. v. 5. *The Lord will give grace and glory.* Psalm lxxxiv. 11. These reasons for the gratitude of believers are more particularly specified by the Apostle, when he reminds them, 1. *Of the "deliverance" which they had experienced.* The "power of darkness" would remind them of their condition as abominable idolaters, and of their ignorance and depravity while unregenerate sinners. This description, as applied to idolaters, was true of our forefathers in this empire, and of the millions of idolaters of the present time; and in the latter sense *such* were all of us, until God was pleased to deliver us through faith in the blood of the cross; and such is the awful state of those persons present, who have not believed in the name of the only begotten Son of God.

2. *The "translation" which they had experienced.*

It is said that Romulus, the founder of the Roman empire, wishing to people the city which he had built, made an asylum of a sacred grove, to which fugitives, foreigners, and criminals resorted, whom he translated from aliens to citizens. The kingdom of Christ has been made up of those who had been convicted felons, and condemned malefactors, and who at the very best, are reprieved convicts, emancipated slaves, and hardened rebels. For such wretches to be taken from the dunghill, and set among the princes of his people, is a "translation" indeed!

3. *The price by which their "redemption" had been effected.*

"Ye are redeemed," says Peter, "with the precious blood of Christ:" "Ye are bought," says our apostle, "with a price." "The church of God was purchased with his blood:" and through faith in this atonement, or this method of making reconciliation for iniquity, all who believe are redeemed from the bondage of sin, the power of Satan, the sting of death, the victory of the grave, and the damnation of hell.

These are some of the reasons why believers should give thanks to God, "who hath loved them, and given them everlasting consolation, and good hope through grace;" the sanctifying influences of his Spirit; pardoning mercy upon earth; and the certain prospect of enjoying the felicity of the spirits of the just made perfect in heaven.

III. *I am to show some of the ways by which christian gratitude should be manifested.*

The scriptures furnish us with examples of the operation of a grateful heart, in David, 2 Samuel ix. 1—3, and in the four lepers, of whom an account is given, 2 Kings vii. 3—9. There are many of our fellow-subjects in distress, as it relates to the want of spiritual things, and we ought "to show them kindness" for the sake of Christ, to whom we are under such infinite obligations. "It is a day of good tidings;" and if we keep all we have found to ourselves, and hide the unsearchable riches of Christ, which are sufficient to enrich millions more, from our neighbours, *we do not well.* It was a cutting reproof of a Hottentot woman, who was brought here some years since by the Rev. Mr. Kicherer, "You English, long time have the bread of life, and

did not give poor Hottentot a bit." Millions in India, until within a few years past, might have employed similar language; and if British christians do not to the very utmost of their ability supply them with the gospel of Christ, "we do not well."

My fellow countrymen, you are aware that what was said to the idolaters of Colosse and Corinth, was true of the inhabitants of the British isles, *Ye know that ye were Gentiles, carried away to those dumb idols, even as ye were led.* 1 Cor. xii. 2.

It is supposed that Great Britain was originally peopled by the Celts, or Gauls, who descended from Gomer, the son of Japheth. The remote cause of our island's being visited by the light of the gospel, was doubtless the trading of the Phœnicians with this country, even before the Trojan war, 800 years before Christ, to procure the tin with which Cornwall abounded; from which cause, Bochart says, they called this island *Baratanac*, or *the Land of Tin.* The late excellent Thomas Scott, in his commentary upon Ezek. xxvii. 12, *Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron,* TIN, *and lead, they traded in thy fairs,* says, "We have here a particular account of the nations, or cities, that traded with Tyre, and the commodities which they brought to her markets. Thus Tarshish, or Tartessus in Spain, (as it is supposed,) exchanged various metals, (which were either the produce of that country, or fetched from others,) for the rich luxuries of the eastern world. *It is probable that the* TIN *was brought from Cornwall; which was first known to the ancients as producing great quantities of that metal.*"

The period Ezekiel refers to must have been 600 years before Christ; and at that early period, God seems to have been making a way for the gospel to be brought to this country; as the discovery of the island by the Phœnicians, and their visiting it for the merchandize of tin, led afterwards to those events which introduced to our idolatrous and barbarous forefathers the knowledge of Christ crucified.

At the time of the Roman conquest, about forty-four years before the christian era, the inhabitants were gross idolaters, worshipping Dis, one of the names of Pluto, the god of hell, and Andante, the goddess of victory. Their religious instructors were the Druids, among other maxims of whose religion were the following.

"Prisoners of war are to be slain upon the altars, or burned alive in wickers in honour of the gods."—"The soul after death goes into other bodies."—"There is another world, and they who kill themselves to accompany their friends thither, will live with them there." These sentiments are found in Cæsar's Commentaries, and in Tacitus. Standing monuments of these horrible sentiments having been put into practice, are those altars, or, as they are called, *cromlechs*, which are to be seen in different parts of Wales, and in Cornwall. There are several in Guernsey and Jersey. I have seen one in the latter island eleven feet in length, seven in width, and four in thickness. Who could stand by that altar, having a christian's eye and a christian's heart, without thinking of the power of darkness which prevailed at the period when human victims were offered upon it to propitiate Pluto the god of hell, or to laud Andante the

bloody goddess of war? Who could help giving thanks to the God and Father of our Lord Jesus Christ, that through the introduction of the gospel into Britain, so soon after the ascension of the Saviour, our forefathers were delivered from the power of such tremendous darkness? that they who dwelt in this "dark place of the earth, full of the habitations of cruelty," should see the great light of the Sun of Righteousness? Blessed be God, that, as Britons, we can adopt the sentiments of Zacharias in prospect of the coming of the Saviour, to express our gratitude for the blessings which Britain has derived from the gospel, "Through the tender mercy of our God, the day spring from on high hath visited US, to give light to them that sat in darkness, and in the shadow of death, to guide OUR feet into the way of peace."

We know that there are many things still existing among us abhorrent from the spirit of the gospel: but when we compare the state of society in Britain with that of Pagan, or even Popish countries, we ought to say, *The lines are fallen unto us in pleasant places; yea, we have a goodly heritage.* From my heart I believe, that what was said of Israel might be applied strictly and literally to England, *He hath not dealt so with any nation.* The horrors of war have been lessened; polygamy and its miseries have been prohibited; idolatry has been expelled; our blood chills at the thought of human victims; vice of every kind is proscribed by our laws; thousands and millions in these happy islands have been saved through faith in Jesus; there are at this present time thousands, and hundreds of thousands living in Britain, *who know the grace of God in truth;* and the gospel has produced that fruit here, which it has done in all the world where it has been received.

Considerations of this kind led to the formation of the Baptist Missionary Society in the year 1792. I have seen some letters which were written by Dr. Carey when lying off the Isle of Wight in the year 1793, to Mrs. Carey, during a separation of upwards of two months, in which that excellent man, notwithstanding all his affection for his wife and children, had resolved on proceeding to India without them, though this was afterwards remarkably prevented. He says, "Though surrounded with shocking blasphemies, I am sure God is with us." "If I had all this world I would freely give it all to have you and my dear children with me. But the sense of duty is so strong, as to overpower all other considerations: *I could not turn back without guilt upon my soul.*" And when his desire was granted for him to return and see his family, he says, "I feel much delighted that now you and my dear children may go out with me; though *I must own that I am exceedingly disappointed at being thus hindered.*" Here is the true missionary feeling; though "in a strait between two" beloved objects; yet from contemplating the miseries of the heathen, and their perishing condition, "the love of Christ bore him away." What but christian gratitude could have produced such holy self-denial, such a spiritual conflict?

It would be easy to produce examples from the history of other missionary societies: but the time would fail me, to tell of Swartz, of Brainerd, of Vander-

kemp, of Coke, and of Martin; men who hazarded and spent their lives for the sake of the Lord Jesus. Such men too, were Pearce, and Fuller, and Eyre, and Benson, and Scott. I name only some of them, who have ceased from their labours, as examples for our imitation, who are now called on to enter into their labours.

It will be shocking indeed should British christians, like the church at Ephesus, be ever charged with having forsaken their first love, as it relates to missionary exertions. There have been fine specimens of love to Christ, and to the souls of the heathen, in the history of our Missionary Society. My fathers and brethren in the ministry, my fellow-christians, let us "remember" Carey, and all his afflictions; Pearce, and his seraphic zeal; Fuller, and his gigantic labours; all excited by pure and ardent benevolence to the heathen, and derived from an experimental love to Christ, and strong attachment to evangelical truth. God has done much for us as a society; and while we abound in the work of faith, and labour of love, and patience of hope, we may expect him to do much more for us: but if we ever decline in zeal for God, in benevolence to the heathen, or in purity and simplicity of motive, we may be sure that "the candlestick will be removed out of its place," except we repent, and do our first works. Let us then be solicitous to employ and improve every talent for usefulness which God has given us, by attempting to serve our generation by the will of God. He is a wicked and slothful servant, who digs in the earth and hides his Lord's money. The time for serving our fellow-creatures is very short: and while you are deliberating, and saying, "Shall we give, or shall we not give?" thousands and millions of heathens are slipping off the plank into the ocean of eternity. Where then is the christian who can refuse to contribute his quota towards putting off the life boat to save some of these from being drowned in destruction and perdition? Let the shrieks of the perishing millions of India affect your hearts, and lead you to act in such a manner as that you may be able to say, "I am innocent of the blood of those persons." You cannot resist the appeals which are heard from the cross of Christ. *Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* And if Christ so loved us, ought we not to love our fellow men? Ought we not to be willing to lay down our lives, if by so doing we may save the souls of others? Thanks, eternal thanks, be unto God for his unspeakable gift. And if *nine* out of *ten* of the christian world forget their obligations, let us give glory to God. *For of Him, and through Him, and to Him, are all things, to whom be glory for ever and ever, Amen.*

HINTS FOR A REVIVAL OF RELIGION.

[From a Discourse on Rom. xv. 29, *I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ,* preached by the late venerable and excellent Thomas Scott, and taken down in short-hand by the Rev. Daniel Wilson. See Appendix to "Two Sermons occasioned by the Death of the Rev. Thomas Scott; by Daniel Wilson, A.M. &c." Seeley.]

THESE Hints, which merit the

serious attention of the christian world, may be thus divided. 1. The nature of the gospel. 2. What it is for a minister to *come in the fulness of the blessing of the gospel.* 3. The reasons of the want of ministerial success. 4. The probable causes of the decline of religion, and the methods best calculated to revive it.

I. The nature of the gospel. "The gospel means glad tidings, good news. We live in a day when many things are said about those who preach the gospel, and those who do not preach the gospel, and much is said in reproach of those who make this distinction, and some fear this reproach and wish to have no distinction.

"But there is one road to heaven, and but one; and he who directs a man to this road, preaches the gospel; and he who does not, does not preach the gospel.

"You would distinguish between him who told you the right road to a town, and him who told you the wrong one. Yet you might come back if you mistook and went to a wrong town; but if you mistake the way to heaven, you cannot come back; you are lost for ever.

"The question is, 'What must I do to be saved?' He that answers that question aright, preaches the gospel, though he may mistake on inferior points; and he who does not answer that question aright, does not preach the gospel, whatever else he may preach.

"Man is the creature and accountable subject of Almighty God, and he will at last be called to account at God's tribunal for all he has said and done in this world. The rule of that judgment will be, as far as regards professed christians, that holy law which commands us to love God with all our heart and soul and mind and strength, and our neighbour as ourselves. And the sentence is, 'Cursed is every one that continueth not in all things which are written in the book of the law to do them.' Gal. iii. 10. If you have not thus continued in all things, you stand before God as a robber, or as he who has otherwise broken the laws, does in respect of his country: you forfeit the protection of God's law, and are exposed to its curse. 'As many as are of the works of the law are under the curse.' Gal. iii. 10.—'The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.' Rom. i. 18.

"This, you will say, is not the gospel. No, it is not: but you cannot recommend a medicine to those who feel no need of it. This makes way for the gospel; 'The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.' Gal. iii. 22.

"'It is appointed unto men once to die.' Heb. ix. 29.—'In the day that thou eatest thereof thou shalt surely die.' Gen. ii. 17. Man fell in Adam. We are 'conceived in sin,' and 'are by nature children of wrath.' Ps. li. 5. Eph. ii. 3. We break God's laws by actual sin; we are 'children of disobedience.' Eph. ii. 2. Thus we are lost, ruined, undone, without strength, without any thing. He that never learnt this, must learn it, either by believing God's testimony now, or by suffering hereafter what God threatens.

"Now appears the revelation of mercy. 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish,

but have everlasting life.' John iii 16. In this revelation of mercy is contained the doctrine of the Trinity, one God in three Persons —that one name in which we are baptized, that one name in which we are blessed.

"Salvation for lost man is from God's mercy, free, undeserved mercy; 'By grace are ye saved.' Eph. ii. 8.—'The kindness and love of God our Saviour towards man appeared.' Tit. ii. 4.

"It comes through Christ, the only begotten Son of the Father, who 'for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified for us under Pontius Pilate.' His person as Immanuel, God with us, 'the mediator between God and men, the man Christ Jesus;' 1 Tim. ii. 5; the honour he put on the law by his obedience, his bearing of the curse by his passion and death; the victory he obtained in his resurrection; and his pouring out of the Spirit on us, that the Lord God might dwell among us, Ps. lxviii.—these are the proper and peculiar truths of the gospel.

"The doctrine of the Holy Ghost, 'which proceedeth from the Father and the Son,' follows. 'If ye being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven, give his Holy Spirit to them that ask him!' Luke xi. 13. He 'convinces men of sin, of righteousness, and of judgment.' John xvi. 8. He prepares the souls of men by his grace to welcome the salvation of Christ—he glorifies Christ. John xvi. 14. He is the spirit of life, consolation and sanctification. He that drinks of this water, shall find it a 'well of water springing up into everlasting life.' John iv. 14. The Holy Spirit makes us spiritually minded, and causes us to bring forth the fruits of the Spirit, and abound in every good work.

"Thus the sinner, taken from the borders of hell, is pardoned, justified, sanctified, and taught to lead a sober, righteous, and godly life. He depends on God's mercy for all he wants, and gives God all the glory.

"I only give a general outline. We are all lost; it is glad tidings that there is a Saviour, and that he died to save the lost; we are ambassadors of Christ, beseeching you to be reconciled to God; the Spirit of God is promised to give success to the word; and thus men repent, believe, love God, love one another, become examples to the world and blessings to themselves and their families."

II. What it is for a minister to *come in the fulness of the blessing of the gospel.*

"It means, in general, that not only one or two obtain a blessing from his ministry, but that large numbers receive the blessing, 'yea, the fulness of the blessing of the gospel.'

"When Peter first preached the gospel of repentance and remission of sins, he went amongst the murderers of Christ in the fulness of this blessing. Three thousand were converted in one day; soon they became five thousand; and soon ten thousand believed and 'continued stedfast in the Apostle's doctrine and fellowship, and were of one heart and soul, and great grace was upon them all.'

"Persecution afterwards 'arose because of the word,' and the Apostles were dispersed, and wherever they went they went as missionaries, and scattered the light of the gospel in all places

around. They came to Antioch, and a company there 'believed and walked in the fear of the Lord and the comfort of the Holy Ghost, and were multiplied.' So when the Apostle Paul went to Thessalonica, we learn from his Epistle, that his 'entrance in was not in vain; but they became an example to all that believe; and from them sounded out the word of the Lord; for they turned to God from idols to serve the living and true God, and to wait for his Son from heaven,' 1 Thess. i. 7—10.

"From these instances you may see what I mean by a minister's 'coming in the fulness of the blessing of the gospel of Christ.' It is when hundreds are brought to repentance, faith, and newness of life; when all that appear converted, or almost all, (for a few even in the primitive church were deceivers,) are of one heart and soul, and live in holy communion, and forget their worldly habits and connexions, and impart to each other, and walk in the fear of God and the comfort of the Holy Ghost, and maintain an upright cheerful thankful benevolent heavenly mind and conversation; when the Lord adds to the church daily such as shall be saved; when some are sent forth as ministers and missionaries to heathen lands; when new churches are founded; when at home and abroad truth kindles like a fire, and spreads from heart to heart, from family to family, from neighbourhood to neighbourhood, from country to country; when the word of the Lord 'runs and is glorified;' when the gospel is 'preached with the Holy Ghost sent down from heaven.'

"Thus it was in the primitive times with Peter, Paul, and all the Apostles. The 'fishers of men' cast a wide net and took large shoals. Now the case is altered; we only catch a single fish now and then. But it was not merely in the primitive times, but in various ages and in different parts of the christian church since, there have been revivals of religion, and great things have been done. In the days of St. Augustine, and at the blessed Reformation, this was the case. In the time of Mr. Whitefield, and Mr. Wesley also, great numbers were truly converted, whatever errors were mixed with their proceedings. Whenever things like these are seen, whenever numbers are brought to fear God, and repent and love Christ, and live holy lives, then the gospel is preached in the fulness of blessing.

"But these are blessings of which our fathers have told us—we have scarcely ever seen them ourselves. I have been thirty-eight years a fisher of men, and not quite unsuccessful; but I never yet saw any of this fulness of the blessing of the gospel of Christ. Our profession, indeed, is such, that the least success in it is better than the greatest in any other. One soul brought to salvation is worth more than all the glories of the world. If but a single sinner repents, there is joy in heaven—the only event on earth that we know of, that occasions that joy. If a man were to labour thirty-eight years, and gain but one soul, he might consider himself as greatly honoured. Still, who that loves his Saviour and has compassion for the souls of men, would not long for more enlarged success? I would thank God for even a single soul enlightened and pardon-

ed and sanctified; but yet, if all my parish were converted, and there were only one left in its sins, I would have a struggle with the devil for that one. There is in the present day an increasing number of gospel-ministers, and by all some good is done; and in a course of years we get together a little circle of converts. But such success as I understand by the fulness of the blessing, has not been vouchsafed to any of us in these days. I am not speaking of the comparative success which one minister may have above another, but the success of all of us put together, would be but little compared with that of Paul or Peter."

(To be concluded in our next.)

MOTIVES TO HOLINESS.

At a period like the present, when the knowledge of divine truth is extensive, a profession of a regard to religion almost general, and efforts to spread it unprecedented, it is a lamentable conclusion that wise and judicious men have drawn from an extensive view of the religious world, that there does exist in the minds of too many professing godliness, a manifest disregard to *practical religion*. It forms no weak argument for the total depravity of human nature, that the best of christians need stimulants in the paths of piety, and require motives to urge them to the pursuit of that holiness, which characterizes the God who chose them for himself, which forms the very design of his calling them by his grace, and which is an indispensable qualification for the enjoyments of the heavenly world. As we are commanded to "exhort one another daily lest any of us be hardened through the deceitfulness of sin," permit me to mention a few considerations which may, by the divine blessing, operate as motives to holiness.

I. *Holiness of character strictly accords with the divine will.* "Be ye holy, for I am holy." "This is the will of God, even your sanctification." "According as he hath chosen us in him [Christ], before the foundation of the world, that we should be holy and without blame before him in love." He gave us his word, "that we might be thoroughly furnished unto every good work." The various histories of this word are designed to develope the importance and necessity of holiness; its threatenings are designed to preserve us from wandering from the paths of righteousness; and its promises are "given that we might be partakers of the divine nature, having escaped the corruption that is in the world through lust." All the dispensations of divine providence, all the offices executed by the Lord Jesus as our mediator, and all the influences exerted by the Holy Spirit, are designed to perfect us in holiness. It is an affecting consideration, that, though holiness is thus the will of God concerning us, the pursuit of it is never made by the man of the world; and that even the christian, who has devoted his life to this pursuit, should so often forget, or at least attend with indifference to, that holiness which is so important in the eye of God.

II. *Holiness conforms us to the divine image.* "Let us make man," said the great Jehovah, "in our own image." That image, the Apostle tells us, was "knowledge, righteousness, and true

holiness." By a departure from the path of holiness, that dignity of mind, that grasp of soul, that pure refined taste, with which man was originally endowed, is lost. We now by nature resemble Satan in his malignity and opposition against God; and, as though conscious in some degree of our degradation, we naturally seek to rise superior to our present state. There is a something wanted to satisfy the desires of our souls, and that something is real *conformity to God*. Here is an object worthy our highest and our purest ambition. Jehovah, in directing us to the path of true dignity, says, "Be ye holy, for I am holy." "Be ye," exhorts one who spake as never man spake,—"be ye, therefore, perfect, even as your Father, who is in heaven, is perfect." It is holiness, and that alone, which confers a dignity, a true nobility of soul, which all created beings united could never confer. This honour is not "a puff of noisy breath," but it is that on which a renewed soul can feast to eternity.

III. *Holiness is inseparably connected with happiness.* If scripture connected with observation proves any thing, it is, that the sum total of misery and of happiness in the world is in exact proportion to the extent of sin and of holiness. There is nothing but holiness can raise a man from the state of moral distress and poverty to which sin has reduced him. All the passages of the inspired writings which speak of the possession of peace and joy in the Holy Spirit, connect them with personal holiness. When will that period arrive, spoken of by the ancient seers, when happiness, peace, and prosperity shall be more abundantly enjoyed; when "*holiness* to the Lord shall be inscribed on the bells of the horses;" and when "the people shall be all righteous?" And why is

> ——'heaven the seat of bliss,
> Where pleasure in perfection is?'

Is it not because it is the residence of a "holy, holy, holy Lord God," and is only inhabited by beings who "stand faultless before the throne?"

IV. *Holiness of character advances the cause of God in the world.* It is almost unnecessary to write books in defence of religion. Men have a much easier and more effectual way of reading its truth;—the lives and conduct of its professors. They know that christians are "called to be holy;" to be "blameless and harmless, the sons of God without rebuke;—to show forth the praises of a holy God." They look to us to see religion embodied in our lives. It is the practical christian then who presents a character which they cannot but admire. To cultivate holiness, would be to ward off many a temptation to which we are at present exposed, and to preserve others from many sins into which they now fall. It would be to set up a light which would furnish us with clear views of divine truth; for "if any man will do his will, he shall know of the doctrine whether it be of God;" while that light would show our neighbours their true character. To cultivate holiness, would be promoting in our own souls that experimental knowledge of God which alone can make us happy, and enable us to prove to the world "that we have been with Jesus." Seeing a life conformable to godliness, men will say, "I perceive this

is a holy man of God; there is a reality in religion."

Wherefore, brethren, walk as "becometh the gospel of Christ," remembering that "he gave himself for us, that he might redeem unto himself a peculiar people, *zealous of good works*." "Work out your own salvation with fear and trembling; for it is God that worketh in you to will and to do of his own good pleasure." "And ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Whitchurch, Salop. J. B.

RELIGIOUS TRACT SOCIETY.

To the Editor of the Baptist Magazine.

SIR,—The insertion of the following extracts in your respectable Magazine, in favour of the Religious Tract Society, might probably promote the interests and objects of that truly noble and christian institution, to a very extensive degree. The extracts are taken from the history of the Society's proceedings for the first twenty years; which is indeed a most interesting work, and contains abundant matter for congratulation and renewed exertion in this broad field of labour and love.

CHRISTOPHERUS.

"Instances of the benefit which has attended the perusal of the tracts among the wealthy, are daily multiplying, and thus the greater has been blessed of the less."

"A case has occurred within the knowledge of one of your committee, where a clergyman of rank and influence was so strongly prejudiced against the introduction of this Society's tracts among his neighbours, that he resolved to do all that lay in his power to impede their circulation: he propagated the most injurious reports relative to their tendency; but the publications were condemned and opposed before he had actually perused a single copy of any one of them. Irritated by the extent to which he found that these intrusive little books were sold and otherwise distributed, and not unfrequently alarmed by the rap at his own door, announcing some poor tract-seller's arrival; he determined to write and disperse a *tract* against the *tracts*, in order to discourage, and if possible, annihilate their progress among the poor around him. With this object in view, he bought and borrowed as many of the Society's tracts as he could procure. But amidst the severity of man, behold the goodness of God! He read and examined these objects of his enmity, till "the eye was not satisfied with seeing." It was not long before a revolution took place in his judgment and affections; more particularly through the attentive perusal of Nos. 45, 118, 119, of the first series; his heart was awakened, his conscience convinced, and his whole soul humbled in the dust. The pen that had been lifted up as a signal of war, dropped from his hand, but was soon resumed as an instrument of peace. He used it in a letter of thanks to the author of one of these tracts, blessing God for the happy change which had been thus wrought. Ever since, the poor tract-seller's visits have been welcomed to his parish and to his house."

"With less of apparent magnitude and external importance than the Bible and Missionary Societies, to which in benevolence of design it is so nearly allied, the Religious Tract Society has materially aided the cause of both. Every tract is in a certain degree a practical exposition of scriptural truth, sent forth to promote the knowledge and dispersion of that precious volume. And every tract is likewise a kind of silent missionary, that testifies repentance towards God, and faith toward our Lord Jesus Christ, to perishing sinners in every clime. But the very nature of these our minor and subordinate missionaries has procured them access where the living preacher of righteousness might in vain have sought it. Each tract, however it may have gained admittance into the hands of its possessor, becomes a permanent monitor to warn his conscience, and to win his soul to Christ. The tract, whatever way it gains admission, maintains its salutary character, as the counsellor of the weak, the guide of the ignorant, the awakener of the careless, the reclaimer of the wandering, the faithful instructor of all. Whether it retires with the cottager into the seclusion of his closet, or speaks to him, as many have done, through the lips of his child, who has received it at the Sunday-school; or meets him from the hand of some kind donor, as he travels on his journey, still the tract preaches the same truths to all.

"The Religious Tract Society has been for many years, and still continues to be, as a cloud of waters upheld by the Almighty power in the spiritual firmament; it hovers over this nation in particular with a plenitude of invaluable blessings to its great population; it pours down its fertilizing drops upon the hills, the valleys, and the plains. But the blessing is not confined to Britain; the skirts of this fructifying cloud have sprinkled the nations far remote from the immediate site of its first origin, and its primary energies. The sultry climes of the torrid zone, and the chilling snows of the northern regions, have alike experienced its genial influence. Our little emissaries of christian instruction have passed the barriers of China; they have cheered the Hindoo as he meditated beneath his native banyan; the frozen shores of Iceland have received the boon and blessed the giver; the negro slave in the West Indies has felt the refreshment of the heavenly dew, and experienced a liberty, and in the best sense has been made free indeed; while the Russian peasant under the fostering hand of patrons and translators, even in palaces, has received the consolations of truth, amidst the inhospitable plains of Archangel and Siberia. The foreign as well as the domestic soil has thus been watered, and in each the bow of promise has been hailed as the harbinger of eternal spring."

DUTCH BAPTISTS.*

HISTORY.

"THE present race of Dutch Baptists are descended from the tolerably pure evangelical Waldenses, who were driven by persecution into various countries; and who, during the latter part

* This article is extracted from Mr. Ward's FAREWELL LETTERS. See our last Number, pp. 298, 299.

of the twelfth century, fled into Flanders, and into the provinces of Holland and Zealand, where they lived simple and exemplary lives, in the villages as farmers, and in the towns by trades and various handicraft labours, free from the charge of any gross immoralities, and professing the most pure and simple principles, which they exemplified in a holy conversation. They were therefore in existence long before the reformed church in the Netherlands.

"Besides other points of belief among the Waldenses, they professed to adhere only to the sacred scriptures, rejecting the authority of the fathers, and ecclesiastical synods, and of the Pope; and owning no representative of Christ on earth. They maintained, that all the brethren were equal; and that each had a right to exhort for edification, and to reprove another in the church. They rejected transubstantiation and confession to a priest, declaring that salvation was only to be obtained by faith in Christ; and that good works would not purchase salvation; but that works were necessary as the confirmation and evidence of faith, and as obedience to the will of God. Religion, they said, was not confined to time or place; but that it was proper to meet on the first day of the week to honour God; it was duty to preach and hear the pure gospel, to honour the Saviour, (but not to do homage to saints,) to observe both the sacraments, &c. They professed to adhere rigidly to the scheme of christian morals laid down by our Saviour in his sermon on the mount; hence they judged it to be improper to bear arms; to resist injustice even by a legal process, or to take an oath. From this they were called the *yea* and *nay* people.

"Respecting the government of the church, they believed it to be invested, according to apostolic example, in bishops, elders, and deacons; but they denied that these officers were to be exalted above their brethren; affirming, that they, like the apostles, should be unlettered, not rich, nor powerful; but earning their support by any secular employment, or by daily labour.

"From this history of the old Dutch Waldenses, as they existed in the twelfth century, and from the doctrines they held at that time, and during the following centuries, we see what a striking similarity there existed between them and the ancient and later Dutch Baptists, whose existence and doctrines are so well known. It must, however, be admitted, that there is no reference to baptism in any of the confessions of faith of the Waldenses. Nevertheless it is indisputable that the Dutch Waldenses rejected the baptism of children, and applied the ordinance to adults alone. This is maintained by Hieronymus, Verdussen, Cligny, and other Roman catholic writers.

"In the beginning of the sixteenth century, the Dutch Waldenses, or as they were then called, the Anabaptists, perceiving that many learned men exposed the ignorance, errors, and superstition of the people, no longer hid themselves, but began the dissemination of purer religious knowledge, that they might annihilate, as far as possible, the power of the Romish superstition. They were so successful in drawing persons to baptism from the Roman communion, that the civil rulers issued strict orders against their persons; who, however, still

multiplied, till they were at length joined in this opposition to Rome by other reformers. This was before even the name of Luther was known as a reformer.

"Had the Anabaptists at that time possessed men truly learned, how great must have been the harvest arising from the good seed which they then sowed! From their communion would probably have arisen, and that much earlier than it did, all that light which now beams upon Europe. But there was not one person among them qualified to become a reformer of the Roman church; not one who possessed sufficient learning to obtain that influence as a writer, as that he might be looked up to as a universal guide. For since the twelfth century, not one person distinguished for learning had appeared amongst them. The renowned Peter Walden, known in their history, may be considered as the first and the last individual among them who was eminently learned: hence they were despised by the Romish church. They were in fact little known: they lived in retirement, cultivating only those virtues which distinguished them as good citizens, and as a pure christian community. They have this latter testimony from very early Roman catholic writers, who were willing to do homage to the truth.

"From hence it will appear, how greatly the Dutch Waldenses, or the so called Anabaptists, would rejoice when Luther and his followers began the Reformation: they avowed their approbation of it, praising God that he had raised up brethren with whom they might unite in the essential points of the gospel.

"There were then two sects amongst them; the one distinguished by the name of the *perfect*, and the other of the *imperfect*. The former professed to have a community of goods, so that none should be rich while the others were poor. Some carried the principle so far, that they sometimes suffered from want and nakedness. The imperfect lived less strictly, and indulged in a greater intercourse with mankind. Both these sects were spread all over Germany, Switzerland, and Holland.

"Fanatical persons among the followers of Luther and Zuinglius, took advantage of the simplicity of many of the first sect, called the perfect, and urged them to assist in acts of outrage and insurrection. Among the followers of Luther thus acting were Storck and Muntzer; and among those of Zuinglius were Lodowyk, Hetzer, B. Hubmer, and others. By far the greater part of the first sect, (the perfect,) and the whole of the second, were certainly the most pious christians the church ever saw, and the worthiest citizens the state ever had.—History removes every doubt upon this subject.

"It is certain, that these worthy Anabaptists, or, who may be better called Baptists, were found in great numbers in the Netherlands, not only in Holland, Friezland, Groningen, but especially in Flanders; consequently in those provinces wherein we have related that the Waldenses, their ancestors, had established themselves in and after the twelfth century.

"And here they had the good fortune, in the year 1536, that their scattered community obtained a regular state of church order, separate from all Dutch and German protestants, who at

that time had not been formed into one body by any bonds of unity. This advantage was procured them by the sensible management of a Friezland protestant, Menno Simon,* born at Witmarsum, and who had formerly been a popish priest. This learned, wise, and prudent man was chosen by them as their leader, that they might, by his paternal efforts, in the eyes of all christendom, be cleared from that blame which some of them had incurred. This object was accomplished accordingly: some of the perfectionists he reclaimed to order, and others he excluded, and gave up to the contempt of their brethren. He purified also the religious doctrines of the Baptists.

"We have now seen, that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses; and who have long, in the history of the church, received the honour of that origin. On this account, the Baptists may be considered as the only christian community which has stood since the times of the apostles; and as a christian society which has preserved pure the doctrines of the gospel through all ages. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth, disputed by the Romish church, that the reformation brought about in the sixteenth century was in the highest degree necessary; and at the same time goes to refute the erroneous notion of the catholics, that their communion is the most ancient."

For the above account we are indebted to a most liberal work, the first volume of which was published at Breda in the year 1819, written by two clergymen of the reformed church in Holland, and holding the highest offices in that church, viz. Dr. Ypeij, principal Teacher of Theology at Groningen, and the Rev. J. J. Dermont, Secretary to the Synod of the Dutch Reformed Church, Preacher at the Hague, and Chaplain to the King of the Netherlands. "The translation (says Mr. Ward) is not verbal, but to the meaning of the authors I believe my friend Mr. Angus has rigidly adhered."

(To be continued.)

* See our life of that eminent Divine, vol. x. year 1818, p. 361.

QUERY.

To the Editor of the Baptist Magazine.

In your number for June, there is an article complaining of the non-attendance of church members and others, on public worship in the afternoon of the Lord's-day. This is, no doubt, an increasing practice: but would it not tend to check it if our churches were weekly to observe in the after part of the day, the Lord's Supper, making the Eucharist what it seems to have been, at its institution, a leading part of the service? The writer of this is not what is called a Sandemanian, and he would be far from making uniformity of opinion as to weekly communion a term of church fellowship; yet it strikes him, that a return to what is generally allowed to have been the practice of the first churches, would be attended with many advantages. Begging the opinion of your correspondents, he remains,

LECTOR.

Obituary.

MRS. REBECCA BEDDOME.

On Lord's-day, June 10, 1821, died at Romsey, Hants, in her thirty-fourth year, Rebecca, the wife of John Reynolds Beddome, Esq. surgeon, and youngest daughter of the Rev. Robert Winter, D.D. of inflammation on the chest, which in less than four days terminated her mortal existence.

The commencement of christian life in the deeply regretted subject of this memoir, was not attended with any of those strong and marked feelings which are sometimes experienced. Blessed with the privileges of religious education, and habituated from her childhood to the observance of the Sabbath, and attendance at the sanctuary, she was insensibly and gradually led to the reception of divine truth, and to that sanctification of heart in which true religion consists. In a letter addressed to her father before she was received into church fellowship, she says, "I have known no sudden transition with respect to my religious views, no particular event or admonition, which led me to see the value of real vital Christianity; but gradually and imperceptibly have I been convinced of the evil and danger attending sin, of the necessity of a change of heart, and of an application to the fountain set open for sinners." But the change, although gradual and gentle, was accompanied with every desirable evidence of its reality.

Having given herself first to the Lord, she then gave herself to his people, according to his will. On Friday, January 3, 1812, she became a member of the church in New-court, Carey-street, London, of which her father is the pastor, and with which many of her ancestors, and other honoured and revered relatives, have been connected from the year 1706, at which time the place of worship still occupied by the congregation was erected. To the ministry of her father, and to the interest of that religious society over which he presides, she ever felt a warm and lively attachment. She grew visibly in the knowledge of Christianity, and in an experience of its power. Her church-membership was from its commencement far from being merely nominal. Her active exertions, while she remained in the house of her parents, and had no domestic cares to engage her attention, were very great. In connexion with a considerable number of pious young people of her own sex, and united with the same christian society, she was sedulously attentive to the best interests of the young and the poor. The female branch of the numerous Sunday-school, supported by the New-court congregation, owed, under God, a considerable proportion of its prosperity and usefulness to her indefatigable exertions; and her afflicted and bereaved father acknowledges with thankfulness, that he has often been animated with zeal, and prompted to perseverance, by the activity and decision of his beloved daughter. Such was her attachment to the church with which her first religious connexions were formed, that she would never allow her name to be erased from its records; and although removed to a distance, she was gratified by considering herself as still under her father's pastoral care, and united to the people of whom he has the oversight.

In 1813, Providence opened to her a new sphere of duty and of happiness in relative life, by her being united in marriage to J. R. Beddome, Esquire, of Romsey, Hants, grandson of the late Rev. B. Beddome of Bourton, Gloucestershire, whose memory is blessed in every denomination of Christians, and whose excellent "Village Sermons"

are the means, in many little assemblies of pious people, of diffusing the knowledge and the influence of the gospel. While her friends in London lost the immediate benefit of her exertions, and of her example, they rejoiced to think, that in another circle she was continuing to promote that great object for which principally life is desirable. To the claims and the duties of personal religion she was increasingly attentive. In an affectionate attachment to her husband and her children, she had few superiors. The opening minds of her children excited her warmest regard. She was beginning to store their memories, their understandings, and their hearts, with the best of principles, when almost suddenly her exertions and her life terminated together.

She was not unacquainted with the feelings of parental solicitude in circumstances of severe domestic trial. The death of one child, and the threatening illness of others, tried and proved the power of the gospel over her mind; and she was enabled happily to blend with every poignant emotion of distress, dutiful and even cheerful acquiescence in the will of her heavenly Father.

Although her constitution was naturally strong, she knew much of personal trouble, arising from pain and disease. But in all these scenes her spirit was training for "the house not made with hands, eternal in the heavens."

On the 3d of June she united in her usual health in the public worship of the congregation assembling in the Abbey Chapel, Romsey, and partook of the memorial of her Lord's death. On both the Monday and the Tuesday evenings she attended meetings for prayer in the same place. The former was the Missionary Prayer Meeting, held in rotation in the Independent, Baptist, and Wesleyan Chapels. The latter was a private meeting of the society with which she usually worshipped. On returning home from the last of these services, she joined with much interest at the family altar, in singing the twenty-third Psalm, little expecting probably that she was so shortly to "walk through the valley of the shadow of death," there to cast herself on the care of that divine Shepherd, whose presence banishes the fear of evil; and whose rod and staff comfort and solace the heart of the traveller to Zion, in the last stage of his pilgrimage.

On the evening of Wednesday the 6th of June, having enjoyed the company of a few friends with her accustomed cheerfulness, she discovered symptoms of that painful disorder which was appointed to terminate her earthly course. During this short and mournful interval, her mind retained all its firmness, and her faith all its power. In such circumstances it cannot be expected that much would transpire which would afford materials for a lengthened detail. Indeed, the evidence of interest in the promises of the gospel, arises not from the frame of a death-bed, but from the course and tenor of a holy life. Yet it was pleasing and consolatory to her friends, and her nearest relatives, who attended her through the rapid progress of the fatal disorder, to observe her composure, her dependence, and the happy influence of that "good hope through grace" which sustained her mind.

On different occasions she said to her kind and pious friends, "My soul is clouded, but I know it to be the effect of great bodily suffering. We, who have trusted that the Lord is gracious, know in whom to trust. A time of sickness is not a time to seek the Lord. Blessed be God, I have sought, and I have found him."

To a friend, who watched with her the last night of her abode in the body, she said, "I hope you will all pray for me: I am in a state of great suffering and danger." Afterwards, while under violent pain, she said to the same friend, "Oh, if I had only mortal strength to support me, what would become of me? Mere mortal power shall fade and die." To another person she said, "If Christ were not an almighty Redeemer, what should I now do?"

An interview of a few minutes, which it was the privilege of her

father to have with her within one hour of her dissolution, is to his mind an object of solemn and delightful remembrance, which he will gratefully cherish so long as the powers of recollection are continued. She joined with him in prayer with the greatest interest; expressed her hope in the Lord Jesus Christ in a manner most consoling to his heart; and felt evident pleasure in applying to herself the expressive language of the Psalmist;—on which he told her, that the Rev. J. Reynolds had just been addressing the congregation from Psalm xl. 17: "I am poor and needy, yet the Lord thinketh upon me: Thou art my help and my deliverer; make no tarrying, O my God." "Yes," she replied, "and till we see that we are indeed poor and needy, we shall not value the great salvation." And then she added, "Religion is not a work to be delayed to such an hour as this. What a mercy that I have built on a foundation which cannot disappoint me!"

The time of her departure was now nearly at hand; but a very few minutes before it took place, she said with a firm voice to her dearest earthly friend, "God is my support: may the Lord comfort you." After this, when it was supposed that all was over, her pious and attentive nurse thought she perceived some faint sign of respiration, and gently whispered in her ear, "Is Christ precious?" She replied, in the lowest accent, but perfectly distinct, "O yes." When she had said this, she fell asleep; and that Jesus who was precious to her in life and in death, received her departing spirit. "Blessed are the dead who die in the Lord."

On Saturday, June 16, her remains were deposited in the burying-ground belonging to the congregation at the Abbey-chapel, followed by her bereaved husband, her afflicted parents, and a long train of brothers, sisters, and more remote relatives, who "sorrowed not as those who have no hope." The Rev. J. Reynolds delivered an appropriate address to a large congregation.

On the morning of Lord's-day, June 17, he preached an excellent and suitable discourse on 1 Cor. iii. 21—23, "All things are yours," &c. &c. In the evening of that day, in compliance with the earnest desire of his afflicted son-in-law, and of his friend Mr. Reynolds, Dr. Winter attempted to comfort his own heart, and the hearts of others, and to point out the use to be made of this totally unexpected event, by preaching to a crowded congregation from Job xv. 2. "Are the consolations of God small with thee?"

On the 24th of June he repeated at New-court the substance of the same discourse, from which the foregoing particulars are chiefly extracted. And happy will he be, if, by the blessing of God, these imperfect recollections should be instrumental in leading any readers of this article to be "followers of them who through faith and patience inherit the promises."

MRS. ELIZABETH STEWART.

Mrs. Elizabeth Stewart was born in Moffat, Anandale, Scotland, on the 5th of May, 1728. Her father, Mr. William Williamson, was a respectable farmer, a man of singular piety, and a conscientious member of the Scottish establishment. His daughter Elizabeth, when very young, had deep impressions of divine things, and attended diligently on the means of grace that she might learn the way of salvation. On sacramental occasions, she went many miles to hear evangelical ministers; such as Boston, whose fame is so widely and justly diffused, Murray of Lockerby, and others of the same class.

In November, 1761, she was married to Mr. John Stewart of Peebles, who was eminent, even at that period, for his piety, his extensive knowledge of the scriptures, his meekness of disposition, and his consistency of conduct. Business requiring Mr. Stewart's presence in England, they left Scotland in 1794, and took up their abode in Liverpool. Conducted by divine providence to hear the late Mr. Samuel Medley, they derived much benefit

from his ministry, and continued to attend till it pleased God to call Mr. Stewart from this wilderness to the heavenly country. He died in 1796. By this bereavement Mrs. Stewart lost not only a tender husband, but a christian companion, who had guided and comforted her in the way to heaven. After his death she continued under the ministry of Mr. Medley, receiving further light in divine truth, deriving growing comfort from it, and living more devotedly to the Lord. In October, 1796, in the sixty-ninth year of her age, she was baptized and added to the church. Thus, at an advanced period of life, and after long professing the name of Christ, she came forward to follow the dictates of her conscience, and the example of the Saviour, pleading as an exemption neither her bodily infirmities, nor her former profession. After Mr. Medley's death she left Byrom-street with the people who formed another church, which is now under the care of the Rev. James Lister. Of this church she has been an honourable and active member. She died last January, nearly ninety-three years of age. She has left no dubious character behind her; and the leading features are worthy of record, for the instruction of others, and for the honour of that grace which was their spring.

She was distinguished for her *study of the scriptures*. Other books, especially such as were tinged with a devotional spirit, Romaine's Treatises, Rutherford's Letters, Dr. Gill's Sermons, and similar works, were occasionally perused by her. But she dwelt on the living oracles. In the morning, at noon, and in the evening she read them; and often attempted it, when her hands were too feeble to hold them, or her eyes to look on them. She was so familiar with them, that in her last illness, when memory was nearly extinguished, if a friend mentioned the first part of a passage, she could repeat the conclusion.

She was eminent for *secret prayer*. She loved domestic worship, and was much attached to public prayer meetings. Prayer was her element and her employment. At the seasons which she had fixed for engaging daily in prayer, she continued to rise and sit up and read and engage in devotion long after her bodily weakness rendered it inexpedient in the judgment of her friends. But her heart was in communion with God, and she loved to exhaust her strength in his service.

For lively *faith in Christ*. In the early part of her life she suffered much from dark views of the gospel and from a spirit of legal bondage. Under Mr. Medley's preaching, the Spirit condescended to open her understanding, to deliver her from slavish fear, to afford her clear discoveries of the way of salvation through faith in Jesus, so that she cast herself on the mercy and truth of the Saviour for eternal life. Her dependence on Christ's righteousness for acceptance, and on his Spirit for holiness of heart and life, was habitual, strong, steady, and sometimes triumphantly lively. In her severest contests with temptation, inward corruption, and heavy trials, she was kept from despondency, and honoured with filial confidence in her God.

For ardent *love to the Redeemer*. This may be pronounced the prominent feature in her character. Her affections being naturally strong, and her mind formed for lively friendships, when God the Spirit discovered to her the King *in his beauty*, and imparted to her a taste of that loving kindness which is better than life, her heart became supremely placed on the Saviour, and gratitude to him influenced her every principle of conduct. It is not easy to convey in words an adequate idea of the strength of her feelings to the Redeemer; for in extreme old age, after capacity for enjoyment was departed, when common comforts palled, and even the fellowship of saints was a burden, the mention of Jesus's person, or work, or fulness, or laws, or mercy, would raise her from her depression, would fill her eyes with joy, and her tottering frame with energy. The names of her dearest friends dropped from her recollection; but the name of Immanuel was as ointment poured out.

For *affection to the people of Christ.* From the time of her conversion to God, she never discovered any desire, when it was in her power, to frequent the company of mere worldly persons, how respectable soever. She manifested a determined hostility to every intercourse of a trifling description—and dreaded, among the avowed friends of Christ, every approximation to a worldly spirit and sinful customs. She selected for her friends such as she judged the most spiritual, without any regard to their external situation in life; and in their presence loved to dwell on the topics connected with the honour of our Lord, and the prosperity of his kingdom.

For *love to the institutions of Christ.* Her anxiety to attend all the public means of grace was very evident. Though she suffered much, for several years, from the want of hearing, she loved while able to go to be in the meeting, to join in the singing, to read the text, to see the very faces of God's children. She delighted in the sanctuary, and amidst all the infirmities of age to set an example of early and regular attendance.

For *spirituality of mind.* Her reading, her conversation, her conduct were all stamped with seriousness; but a seriousness remote from moroseness or sullenness; a seriousness springing from nearness to God, from familiarity with divine things, and from steady expectation of future blessedness. No levity was predominant in her conversation. Her element was heaven: and her discourse, without any effort, bore chiefly on matters above the world, and beyond the duration of time. And for many years, she manifested both to the church and the world, that to be spiritually minded is life and peace. Enlargement would be easy on a life so worthy of the christian profession, so honourable to its Head, so useful to the church, so beneficial to all connected with her. But brevity is preferable.

She died in the faith in which she had lived. Confined to bed for several days during her last indisposition, she enjoyed and manifested the comforts and security of such as have made the Lord Jesus their refuge and confidence. By mentioning some of the scripture texts which she delighted to repeat on her dying pillow, the state of her mind may be easily gathered. "I hope soon to go to the general assembly and church of the first born—to God the judge of all—to Jesus the mediator of the new covenant." She delighted to refer to her departed husband, and other pious relatives who had gone before her; and expressed very strongly at times her hope of reunion with them, and of spending an eternity with the very persons whom she had loved in time. On receiving a drink of water, she observed, "Ere long I shall get a full draught of the water of life from the fountain head, which runs through the heavenly city, having often been refreshed by it while passing through this waste wilderness." Being asked if she was afraid to die, she answered, "No, no; Christ has made the dark valley all light." When her dissolution was evidently approaching, the family was called up to her room. Perfectly composed, and in the full use of her senses, she invited each of them to her bedside apart, and kissed them, and took an affectionate farewell. About two minutes before drawing her last breath, she raised her head and said, with much force, "Peace, peace! I am going to the great Peace-Maker." She then shut her eyes, and fell asleep in Jesus, without a struggle or a groan.

MR. WILLIAM BOTTOMLEY.

To the Editor of the Baptist Magazine.

Sir,

Having found my better feelings often excited by reading the biographical sketches given in your work, and in other periodical publications, I feel it to be my duty to endeavour to contribute to the number of such, by sending you the outlines of the life and death of individuals with whom I have been personally ac-

quainted; and it is, Sir, from such conviction, as well as from a wish to embalm the memory of departed worth, that I now transmit to you the following narrative.

Mr. Wm. Bottomley was born at Lockwood, in the county of York, February 9, 1749. His parents attended the established church. He was quite young at the death of his father. While a youth, he discovered a thoughtful, careful, and industrious disposition, and an aversion to mingle in the company of the thoughtless and dissipated youth around him. At the age of fourteen he was apprenticed to a carpenter and builder of Huddersfield, and attended the ministry of the Rev. Mr. Venn, from which he received the first decidedly serious impressions. About 1770, he was led to embrace the principles of Nonconformity, from the following circumstance. At the christening of his first child, being desired to promise, in the name of the child, "that it should renounce the devil and all his works, and the vain pomps and glory of the world," he felt that he was to enter into an engagement which he could not perform. There was something also in this demand so contrary to the evangelical and scriptural tone of preaching which he had been accustomed to hear, and that even from the very person by whom it was made, that he was both distressed and confounded.

In the preaching of the pious curate, and of his evangelical rector, he had been instructed in the doctrine of human depravity, and the necessity of the Spirit's work to regenerate the soul, and to promote the growth in holiness of every Christian. Notwithstanding, therefore, his desire to promote, by every means in his power, the everlasting felicity of his child, he conscientiously declined the impracticable task; the curate could not proceed, the service was suddenly broken up, and the parties returned home.

This circumstance led Mr. Bottomley into those inquiries concerning the doctrines and government of the established church, which, in a short time terminated in his dissent from it. In 1773 he became a member of the Baptist church at Salendine Nook, in the county of York, then under the pastoral care of the Rev. Mr. Hyde, of which he continued a member till November, 1779, when he was dismissed to the church at Leeds. Some time after this, going to London for employ in his business, after many disappointments, he met with employment as a carpenter and builder, in which business he eminently excelled. While he thus wrought as a journeyman builder, his employer several times increased his wages, and at length received him into partnership with himself in building a considerable number of houses. Our friend was afterwards in business on his own account, which rendered it necessary for him to be frequently absent from home. Perhaps it was in consequence of this circumstance that our friend did not join any church during the time he resided in London; but he was an occasional communicant at Dr. Rippon's.

About 1805 Mr. Bottomley bought a large fall of timber in the county of Huntingdon, which circumstance led him frequently to pass over a spot of ground in the parish of Brampton, in doing which it several times occured to him that he should very much like to take up his residence upon that piece of ground. On applying to the proprietor of the field, his wish was granted. There he erected a neat house, in which he resided till within about a year and a half of his death, and occupied a small farm, in the centre of which his house stood. Being a stranger in these parts, he at first occasionally attended at different dissenting places of worship in the neighbourhood; but soon directed his attention to Spaldwick as his home, which led to an intimate acquaintance between the deceased and the writer of these lines. September 2, 1810, he became a member of the church, being dismissed by the Baptist church at Leeds; and April 29, 1814, accepted the office of deacon, which he filled with tenderness, fidelity, and usefulness, to the time of his death.

Mr. Bottomley was a man of a strong mind and sound judgment, blended with tender feelings and engaging manners; which rendered his company and conversation agreeable and useful, both in his family and among his friends. He was a decided advocate for the distinguishing doctrines of the gospel; as also for their practical as well as comforting influence. That strain of preaching pleased him best, which savoured most of the cross of Christ, and most abased the creature, and exalted God and free grace. He viewed himself as the chief of sinners, and yet rejoiced in hope of eternal life, through the blood of atonement. He maintained that justification is alone through the righteousness of Christ imputed to the sinner, but at the same time strenuously contended for the necessity of holiness of heart and life, to our ascertaining that we are in a state of grace. In prayer he was always short, seldom exceeding ten minutes, but every sentence told. This gift tended much to edification. In his regular support of the gospel, and in his contributions towards the necessary expenses, he was liberal; and his pecuniary aid, as well as his judicious counsels and affectionate prayers, are greatly missed among his friends.

While Mr. Bottomley resided at Brampton, he had the happiness of witnessing several pleasing circumstances in his family. A daughter joined the church at Godmanchester, then under the pastoral care of the Rev. Mr. Arrow. Two of his sons (then very young) joined the church at Spaldwick, both of whom are now in the ministry. The elder of the two received a course of necessary instructions at Bristol, under the Rev. Dr. Ryland, and is now on probation at Middleton Cheney; the younger, under the Rev. Dr. Steadman of Bradford, and is now pastor of the Baptist Church at Bingley in Yorkshire. May a long course of faithful labours in God's vineyard, prove them good ministers of Jesus Christ!

In the spring of 1819 Mr. Bottomley removed to Enfield; which circumstance nearly deprived his friends at Spaldwick of his valuable society and counsels; but not altogether so in the first instance; for still occupying a farm at Brampton, he returned several times during the first summer and autumn, which gave him an opportunity of visiting his old friends; and two or three times he communed with them at the Lord's-table. But the winter setting in, and afflictions taking hold of him, they saw his face no more. The next interview is reserved till we meet in our Father's house above.

His last affliction, which was both painful and lingering, he bore with great patience and fortitude, and not a murmuring word escaped him. It was also, he said, the righteous dealing of a kind father, and lighter than his sins merited. For several months before his decease, he contemplated his departure with a humble, steady expectation of that rest which remains for the people of God. On the Thursday previous to his departure, he was reminded by one of his medical attendants, that in all probability he could not continue long, who at the same time remarked that the consolations of the gospel could support him in the prospect of such an event, and asked him if he did not realize them. To which he replied, that he possessed a hope worth a thousand worlds. He died in the arms of his two eldest children, on Saturday afternoon, August 5, 1820. Thus passed Mr. Bottomley through this vale of tears, we trust to an inheritance incorruptible and undefiled.

J. M.

S.

Review.

The aged Minister's Encouragement to his younger Brethren: Two Sermons occasioned by the Death of the Rev. Thomas Scott, late Rector of Aston Sandford, Bucks; preached at St. John's, Bedford-row, on Sunday, April 29, 1821. By Daniel Wilson, A.M. Second Edit. Sewed. 95 Pp.

THE late Mr. Scott has been regarded for many years as the most eminent divine among the evangelical clergy; and by multitudes of the evangelical dissenters he was as much venerated as he could be in the establishment. Mr. Wilson has taken for his text an appropriate passage in 2 Tim. iv. 6—8, "For I am now ready to be offered," &c. After a brief discussion of the leading particulars of his text, he proceeds to review the public and the private character of his venerable friend. He gives us an extended notice of his last experience—leads us to contemplate the glory of his crown—and urges those who survive to take up the mantle of the prophet, and enter into his labours. We hope that many will be benefited by these excellent discourses. Perhaps it was a mistaken notion of fidelity which has led the worthy author to notice some imperfections in the temper and conduct of his friend and father, which we apprehend he was not called upon to mention in London when he was preaching, much less to publish by the press to all the country, and through the Christian world. On the whole, however, we think Mr. Wilson has performed the task assigned him with great delicacy, and in a very able manner. We rejoice to hear that we may expect a more detailed narrative of Mr. Scott's last experience, from the pen of one of his sons.

Hints, humbly submitted to Commentators, and more especially to such as have written elaborate Dissertations on the Prophecies of Daniel and the Revelation of St. John. By William Witherby. 54 Pages. Sewed. 1*s.* 6*d.*

To those of our readers who are studying Daniel and the Apocalypse, we cannot promise much assistance from these "Hints," though they may not be read altogether in vain. The writer appears to be a pious well-intentioned man, but he has selected a subject too mighty for his grasp. He seems to be a stranger to the alphabet of that symbolical language which the Holy Spirit directed the sacred penmen to employ. Referring to the 40th of Ezekiel, and the following chapters, he says, p. 25, "The description of this building is too minute and circumstantial to admit of a figurative interpretation," &c. We cannot, however, avoid arriving at an opposite conclusion from that very circumstance. We concur with Dr. Gill, who remarks, "That no material building can be designed, is clear from this one observation—that not only the whole land of *Israel* would not be capable of having such a city, as is here described, built upon it, but even all *Europe* would not be sufficient; nor the whole world, according to the account of the dimensions which some give of it. The circumference of the city is said to be about eighteen thousand measures, (chap. xlviii. 35;) but what they are is not certain. *Luther* makes them to be thirty-six thousand German miles, and a *German* mile being three of ours, the circuit of this city must be above a hundred thousand English miles; and this is sufficient to set aside all hypotheses of a material building,

either of city or temple, the one being in proportion to the other." Introd. to chap. 40.

Jesus shewing Mercy at the Eleventh Hour: a Narrative of the Conversion and Death of Samuel Leppard, &c. By J. A. Dubourg, Oxted. Second Edition. 23 pages. 3*d.*

We recommend this useful tract to be read to the aged sinner, if he be unable to read it himself. The conversion of an old man is a rare event, but nothing is impossible with God. With an allusion to one of the malefactors crucified with Jesus, it has often been remarked, that we have one instance on record of a man saved at the eleventh hour, that none may *despair;* and it is proper to add, we have but one, that none may *presume.*

The Italian Convert, a Narrative, founded on Fact. Bds. 70 pages.

This neat little book contains a well told tale, the design of which is to illustrate the unspeakable importance of an early scriptural education. The rapidly increasing number of such publications is unquestionably a good sign of the times.

Report to the County of Lanark, of a Plan for relieving Public Distress, and removing Discontent, by giving permanent productive Employment to the Poor and Working Classes; under Arrangements which will essentially improve their Character, and ameliorate their Condition; diminish the Expenses of Production and Consumption, and create Markets co-extensive with Production. By Robert Owen. 1821. 4to. 79 Pages. Sewed.

We cannot applaud those gentlemen, whether in or out of parliament, who affect to throw ridicule upon Mr. Owen's parallelograms. A man who appeals to fact and experiment, after more than thirty years' labour bestowed on his subject, deserves at least to be heard with respectful attention. A man who appears to be disinterested, and fired with the enthusiasm of benevolence, possesses the strongest claim on the attention of the public. Sooner or later his claims will be recognized as far as they are just.

There are, indeed, in this elegant pamphlet, many curious and difficult problems, which we shall not undertake to solve, and matters of doubtful disputation in abundance. All we plead for at present is—let them be fairly and fully examined. We concur with Mr. Wilberforce, who suggested in the House of Commons a few days ago, "that it should be for four or five members of the house, of known talents and integrity, to visit Mr. Owen's establishment, and report the result of their examination."

We cannot but wish we had reason to hope Mr. Owen would concur with us in maintaining, what holy writ announces in every page, that man in his native state is universally and totally corrupt; and that no actual, no imaginable circumstances will essentially change the rebellious creature independent of the forgiving and renewing grace of God. We should have been highly gratified, if we had been able to report, that we had seen in Mr. Owen's statements a distinct and devout reference to that divine and gracious influence, without which, in reference to ultimate happiness, all the labours of the philanthropist are in vain.

Mr. Owen proposes to cultivate the soil with the spade instead of the plough; and in the Appendix he has given us a "communication from Mr. Falla, detailing the experiments of four successive years, in the cultivation of wheat by the spade." The Appendix contains also a "Prospectus of a plan for establishing an institution on Mr. Owen's system in the middle ward of the county of Lanark." It appears also, that Mr. Hamilton of Dalzell has made a public offer of land, in the middle ward of Lanarkshire, upon which to try the first experiment, and which is extremely well adapted to the purpose.

The Pilgrim's Progress, &c. embellished with elegant Wood Engravings; and illustrated with historical and other Notes, by Joseph Ivimey. Bds. 12mo. 500 pp. 7*s.* 6*d.*

THE Pilgrim's Progress is a work whose reputation is so well established, that any commendation of it from us would be like holding a candle to the sun. We shall confine ourselves therefore to the present Commentary.

And here we ingenuously confess, that we at first feared, from the notes being said in the title-page to be historical, lest this experimental work should be secularized, and divested of that spirit of piety which so eminently distinguishes it, and which has rendered it so acceptable to serious Christians. But our fears were soon dispelled: the Pilgrim's Progress is the Pilgrim's Progress still. Nay, by tracing up the origin of a considerable part of it to "Grace Abounding," that is to say, to the Life and Experience of Bunyan, written by himself, not only is an infallible key provided for it, but it is rendered doubly experimental. We have as it were a double Pilgrim's Progress, in which the Life of Bunyan by himself is the Original, and the work now commented upon is the Portrait.

The above remarks respect the Notes under their biographical character. If we consider them under their historical one, there are so many things which cannot be explained without a reference to the times in which the Author lived, especially as it respects the variations between the First part and the Second, that all his Commentators have been obliged to have recourse to historical illustration. The only difference in this respect between the present Commentary and theirs is this;—by his historical researches the author of this Commentary has cast much additional light upon the subject.

It is said in the Preface, that "different editions have been collated, and innumerable errors, which had crept in through the carelessness of printers, and the cheap form in which it has been usually published, corrected." We must give the Author credit for this, (which we most readily do,) as we neither have time, nor think it necessary to examine the work as to this particular. We are glad to find, that though "in a few instances some indelicacies of expression have been softened, which the more polished taste of the present age could not without pain endure," yet these instances are very rare, and the language of Bunyan remains upon the whole unaltered. Had it been otherwise, we should have been ready to exclaim,

——— Procul ô, procul este profani,
* * totoque absistite luco.

It gave us no small pleasure to behold in the Preface, the severe, yet merited chastisement of the morose, the narrow-minded, the opinionated, and the pedantic Author of the "Lives of the Poets;" and the defence of the Nonconformists against a much greater man, the justly celebrated, though not infallible, Author of the "Commentaries on the Laws of England."

The admirers of the Pilgrim's Progress will be not a little gratified with the VERY COPIOUS INDEX at the end of the work.

It is a little wonderful that this should be the first Commentary on Mr. Bunyan's Pilgrim's Progress written by a person of his own denomination. We shall conclude with the following quotation from the Preface.

"The Editor's being of the same religious denomination with Mr. Bunyan may serve as a reason, in addition to that already assigned, for his undertaking this work; since similarity of sentiment sometimes enables a person better to understand an Author, and may lead him to explain those things which other commentators do not notice. He also presumes, that the making of Mr. Bunyan in many instances his own expositor, has sometimes furnished the key to the allegory. The pleasure which he has enjoyed whilst writing these notes he cannot express: it will, however, be always considered by him as an abundant compensation for his labour. He now commits the whole to the blessing of Him who is head over all things to the church, and who is able to make it a means of edifying the body of Christ, humbly praying that it may be rendered useful in aiding the 'progress' of many 'pilgrims' from the 'city of Destruction' to the 'heavenly Jerusalem.'"

Intelligence, &c.

CORONATION.

On Thursday, July 19, 1821, the Insignia of Royalty were delivered to the Fourth Monarch of the illustrious, revered, and beloved House of Brunswick. We pray that his Reign may be long and prosperous, and that "his blessings may prevail above the blessings of his progenitors unto the utmost bound of the everlasting hills."

After the delivery of the Regalia, consisting of St. Edward's staff, the spurs, the sceptre with the cross, the swords of justice and mercy, the sword of state, the sceptre with the dove, the orb, St. Edward's crown, &c. by different noblemen, to the Sovereign in Westminster Hall, which lasted near an hour, the procession proceeded about eleven o'clock to Westminster Abbey; where, after the Recognition, the Offering, and a Sermon by the Archbishop of York, from 2 Sam. xxiii. 3, 4, containing excellent constitutional sentiments, his Majesty took the Coronation Oath, adding his royal sign manual. After the anointing, the benediction, the investing with the supertunica, the spurs, the sword, the mantle and armilla, the orb, the ring, and the sceptre, the Archbishop of Canterbury placed the crown upon his Majesty's head. After the presentment of the Bible to the King, the enthronization, the homage, and the reception of the Sacrament, his Majesty left the Abbey, and returned about four to Westminster Hall, where he proceeded immediately to his chamber. About six his Majesty attended at the banquet, during which Mr. Dymoke the Champion, who was mounted on a charger, and attended by the Duke of Wellington and Lord Howard of Effingham, delivered his challenge. The King quitted the Hall before ten, and it was cleared by about eleven. For other particulars we refer our readers to the newspapers, which are also filled with accounts of the illuminations, the transparencies, the fireworks, the ascent of balloons, and the other tokens of general joy.

Extract of a Letter from the Rev. Dr. Staughton of Philadelphia to the Rev. Mr. Ivimey, dated March 26, 1821.

I REJOICE to find your Irish schools succeed so well. I have sent you two valuable articles for your Magazine.

Brother Ward has been very popular in America. He has raised in this country upwards of ten thousand dollars for the College at Serampore.

Letter of Thanks from a converted Burman to the Board of Managers of the Baptist General Convocation in America: translated by the Rev. A. Judson, their Missionary to that country. This is the first of the two Articles above referred to. The second Article, containing an interesting account of this extraordinary man, is intended to appear in our next Number.

BRETHREN all, who live in America! The brethren, who live in Burmah, address you.

We inform you, brethren, that trusting in the grace of the eternal God, the divine Spirit, and the excellent Son, the Lord Jesus Christ, we remain happy: and seeing our real state and circumstances, we have repentance of soul, and an anticipation of the happiness of heaven.

God, the sum of all perfection, without beginning and without end, subsists through successive ages; and this world, the earth and sky, and all things therein, which he has created, are according as he created them.

God, the Creator, is replete with goodness and purity, and is exempt from old age, sickness, death and annihilation; and thus, there is none that can compare with him.

It is contained in the scriptures, that God, in his own nature, unites three, the Father, the Son, and the Holy Spirit, and is (yet) mysteriously one God; that he is in all places, but dwells in heaven, by the clearer manifestation of his glory; that his power and wisdom are unrivalled; and that he enjoys happiness incomprehensible to creatures.

But the Burmans know not the true God; they know not the true religion; they worship a false god; they practise a false religion; and (thus) they transgress the divine law, and sin against the most estimable benefactor. And, therefore, they neither expiate their sins, nor acquire merit. And by excessively loving themselves and the filth of this world, they love not, nor worship the eternal God, nor believe in the Lord

Jesus Christ; but regard the good things of this world merely.

That the Burmans, who know not the way to eternal happiness, might become acquainted with it; that they might be renewed; and that they might escape everlasting punishment, the American teacher Judson, and wife, have both come to Burmah, and proclaimed the gospel of the divine Son, the Lord Jesus Christ; on which some Burmans have become disciples. And on these accounts, the disciple Moung Shwa-ba says, that your favour is very great (or he gives you very many thanks.)

Those who love divine grace, who believe, who hear and consider the gospel, who trust in the Lord Jesus Christ, who repent of their sins, attain the state of disciples. And that this religion may spread every where, Moung Shwa-ba is making endeavours, and constantly praying, to proclaim the gospel. And he prays thus:—O eternal God, graciously grant the favour which I desire. Graciously grant, that I may have regard to thy divine will, and be conformed thereto. Be pleased to take notice of my supplications, O God. I desire not to seek my own profit: I desire constantly to seek the profit of others. Thou art the Creator of all things; and if thou art pleased to be gracious, O grant that I may be enabled to promote the good of others. Open thou the eyes of my mind, and give me light. And when I shall preach in various places, evermore send forth the divine Spirit, that multitudes may become disciples. That thou wilt grant these things, I beseech thee, O God.

The disciple Moung Shwa-ba has composed this writing, and committed it to the hand of the teacher; (even) in the Burman year 1182, on the seventh of the waxing of the moon Wah-goung, he has written this, and delivered it to the teacher and his wife.

P. S. Brethren, there are, in the country of Burmah, nine persons who have become disciples.

The above is a literal translation of a letter in Burman, which Moung Shwa-ba wrote of his own accord, and handed to me, to be translated and forwarded to America. The postscript seems to have been written in the interval between the baptism of the teacher Moung Shwa-gnong, and that of Mah Men-la, on the 18th of July last, just before my departure from Rangoon.

A. Judson, Jun.

On passage to Bengal, August 9, 1820.

Extract of a Letter from Scotland.

A respectable minister in Scotland, in a letter dated March 21, 1821, has sent us the following extract of a letter which he has received from a worthy young man, a surgeon:—"There have been at Edinburgh for some years past, several meetings of medical students attending the University: they employ themselves in praying, singing, and spiritual conference. They are of different nations, and of all denominations."

PROTESTANT SOCIETY FOR THE *Protection of Religious Liberty.*

(Concluded from Page 305.)

Committee for the ensuing year: Rev. Messrs. J. Brooksbank, W. B. Collyer, D.D. George Collison, F. A. Cox, A.M. Thomas Cloutt, Alexander Fletcher, A.M. Rowland Hill, A.M. Thomas Jackson, William Newman, D.D. W. F. Platt, S. W. Tracey, John Townsend, and Matthew Wilks; and Messrs. David Allan, William Bateman, J. B. Brown, James Emerson, James Esdaile, Thomas Hayter, J. O. Oldham, James Pritt, William Townsend, Matthew Wood, M.P. Thomas Walker, Thomas Wontner, and James Young, Esqrs.

By the Committee we are requested to renew our annual intimation, that £2 is the amount of the annual contribution expected from each congregation in England, and £1 from every congregation in Wales; that such subscriptions became due at Ladyday last; and that the arrears may be transmitted by friends, or by the post, to the Treasurer, Robert Steven, Esq. Upper Thames-street, London; or to either of the Secretaries, Thomas Pellatt, Esq. Ironmongers' Hall, and John Wilks, Esq. Finsbury-place, London, to the latter of whom applications may be addressed; and that country ministers or their friends will always be received with pleasure at the meetings of the Committee, which are held at Batson's Coffee-house, Cornhill, at half-past six in the evening precisely, on the last Monday in every month.

RELIGIOUS TRACT SOCIETY.

The Twenty-second Anniversary was held at the City of London Tavern on

the morning of Thursday the 10th of May, at six o'clock, when JOSEPH RAYNER, Esq. was called to the Chair. The Rev. Mr. Upton opened the meeting with prayer. The Rev. Thomas James read the Report, from which it appears that 4,830,770 Tracts were issued from the Depository during the past year.

The Rev. Mr. Mejanel from Paris mentioned several instances of the good which has resulted from the distribution of Tracts in France.

Mr. Ward from Serampore pointed out the acceptableness and utility of Religious Tracts abroad, and related many interesting anecdotes, which our readers will find in the former part of this Number.

Among the speakers were the Rev. Dr. J. P. Smith, the Rev. Jenkin Thomas, the Rev. Legh Richmond, and the Rev. Mr. Curwen.

HOME MISSIONARY SOCIETY.

THE Committee respectfully inform the subscribers and religious public, that the second Anniversary of the formation of the Society will be held on Tuesday, Wednesday, and Thursday, the 7th, 8th, and 9th of August.

On Tuesday Evening a meeting of ministers, subscribers, and friends, will be held at the Rev. E. Jones's Chapel, Silver-street, Wood-street, when an address will be delivered, and several of the Missionaries will communicate many interesting particulars of their success and encouraging prospects in the numerous villages within the extensive spheres of their labours, and the number of children contained in the Sunday Schools which they have established.

On Wednesday, two sermons will be preached. In the morning at Surry Chapel by the Rev. James Bennett, Theological Tutor of Rotherham Academy.—In the evening, at the Rev. John Clayton's Chapel in the Poultry, by the Rev. W. Thorpe of Bristol.

On Thursday Evening the Anniversary will be concluded by a meeting for special prayer, at the Rev. Mr. Stollery's Chapel, Chapel-street, Soho, for imploring the outpouring of the Holy Spirit upon all Missionary efforts at home and abroad, for the entire evangelization of Britain and the world, and for the increasing prosperity and success of the HOME MISSIONARY SOCIETY.

The morning service of Wednesday will commence at eleven o'clock; the evening services at half-past six. Collections will be made for carrying on and extending the important objects of the Society.

ANNUAL MEETING
OF THE
BAPTIST
HOME MISSIONARY SOCIETY.

(Concluded from Page 311.)

Dr. STEADMAN. — In the Report Herefordshire is particularly mentioned. From having been born there, and from having been, I trust, brought to the knowledge of the truth in that county, I cannot but feel peculiarly for its interests. Whilst I lived there I often mourned over the ignorance and vice of my neighbours, but I could not make a single effort to cure the disease. I now regret that I did not make some attempt to do it, as I am sure, with all the disadvantages that might have attended inexperience, some good might have resulted. Persons in London are not much acquainted with the state of the country; but if they travelled through the kingdom, they would be convinced that the efforts which are now making are yet far from being adequate to the great design. In the West-riding of Yorkshire, we have been labouring for ten or twelve years, and our brother Edwards, your Secretary, for one, has been indefatigable in these labours. There are now six or seven churches, which have been lately formed, and which may be considered as fruits of those labours. Such exertions as are now making were scarcely known a few years ago; let us therefore go on to seek facilities to assist them, and God will no doubt provide them.

We have young men in our seminaries, who, without neglecting their studies, might do much more than they do if some resources were obtained to defray their expenses. But we cannot send a young man out ten or twelve miles on a Saturday, who has to return back on the Monday, without some remuneration. But not to detain you longer, the result of all is, let us go on, and let us go in the strength of the Lord God.

We are engaged in a good work, and if we pursue it with a proper spirit, it may furnish a pledge that God will be with us, and not only now, but in all future operations. Let us go in his strength,

and he who has brought us thus far, will never leave nor forsake us. Great things we have seen; greater than we expected to see; and greater we shall see even while here, and if we ascend to a better world, who can tell but we shall look down and contemplate with delight this work still going forward?

Rev. I. Cobbin, *one of the Secretaries of the Home Missionary Society*, spake as follows:—

Mr. Chairman, Ladies and Gentlemen: Nothing should have induced me to step forward upon this occasion, but my good will to your Society. Your worthy Treasurer took the Chair at the formation of the Home Missionary Society, and we can but good-naturedly return the compliment. Our worthy Treasurer has therefore accompanied me this evening to your meeting. Lest I should not be able to continue very long, I shall begin with a very long wish: it is, that your Society may, in one continued line, reach from the Highlands of Scotland to the first inn in England, and to the last at the Land's End. You may have the line, and the Home Missionary Society will take each side of it; we shall all have work enough to do, and we need not jostle one another. Though we have different names and different uniforms, we are soldiers fighting under the same leader, and we will swear fidelity to the same cause.—I hold in my hand a letter, which informs me, that in a parish church in Somersetshire there is service only once a year! and this is only one instance of the neglect with which many of our villagers are treated. As an encouragement I have also to mention, that a gentleman, in passing through one of these villages, circulated some tracts, in consequence of which an interest has been excited, a chapel built, and at the opening of it several of the most distinguished persons of the neighbourhood attended; and it will doubtless be interesting to know, that the Lord of the Manor contributed towards the building.

J. Thompson, Esq. *Treasurer to the Home Missionary Society.*—I rise, Sir, with considerable pleasure at all times to advocate a cause so dear to my heart, in which I have co-operated with you for a long period of time; for although there are two of these Societies, I regard them as Caleb and Joshua, when they went to look at the kingdoms of Canaan; and I hope that the Reports of this Society, and that Society with which I am more immediately connected, will stir up and provoke one another.

We are only at the commencement of our labours; and seem only planting the first footsteps in the enemy's country. Much has been done, but let the friends of religion go forward in their good work; for if we look upon our own country, though, compared with many, it is a land of Goshen, yet it may be called a land of darkness; where hundreds and thousands are destitute of the light of the gospel. Still there is much to encourage us. I hold in my hand a very pleasing account, which we received last week from one of our Missionaries, who had heard of a fair to be held at one of the places where he was engaged to preach. Having another engagement, he proposed deferring his visit until after the fair. "But," said the cottager who invited him, "we had rather hear you preach than attend all the fairs in the country." On his arrival he found the place filled, and crowds round the door. After the service he inquired, if there had been many persons at the fair. "O no, Sir, there was neither man, woman, nor child, to be seen at the fair, except the owners of the stalls, and the publicans, who were railing at you for keeping the people away from it." In one place a Missionary kept the players out of a town containing 2,000 inhabitants, and took the house in which they used to perform, where many now attend the word of life.—These things are very pleasing; but we cannot make the desired progress, unless we have more effectual aid from one and all. What are twenty-three Missionaries to (the destitute places of) Great Britain? We do hope that the ministers of our churches, and all those who have wealth or influence, —and those too who have nothing but their prayers—will all unite and contribute in sending the knowledge of Christ far and wide.

Rev. F. A. Cox *of Hackney* then rose and said,—Exhausted by previous exertion, and almost melted by the heat of this room, I feel great hesitation about addressing you, and whether it would not become me, in this exhausted state of your feelings, simply to second the resolution which you have heard, and sit down. I cannot, however, suppress the rising emotions of my heart, when I contrast the present meeting with that of last year;—I cannot but rejoice at the opportunity afforded me of coming forward upon the present occasion, to plead the cause of the Baptist Home Missionary Society. This cause recommends itself to every mind, and is worthy of our noblest efforts.

The object of this Society is most interesting; it is to teach erring man the way of life, and to raise him from that degraded condition into which he is sunk by the fall; to diffuse the blessings of religion all around; to open to his view the path of immortality, to show him the way to peace, to heaven, and to glory. And surely this is an object which demands our best, our noblest, our most unintermitted exertions: and surely when we begin at home, though it becomes us to extend them, we most nearly follow the example of our divine Master, who directed his disciples, in preaching the gospel, *to begin at Jerusalem*. This Society, imitating the conduct of the Saviour himself, and of all the primitive labourers in this great field, in their exertions to promote the glory of God, and the best interests of man, begins with its native country, and I am sure every individual here must feel peculiarly upon this subject this evening. The cloud, if it were stationary in the heavens, could only pour out its refreshing showers on the spot beneath it; but by sailing round the hemisphere, it diffuses its blessings in every quarter, and every where produces beauty and vegetation. In like manner, the labourers of this Society go in all directions; they disperse the good seed of the kingdom, and sow it in every soil, to the utmost extent of their power. Two or three centuries ago, when a great object was to be obtained, there were but a few Luthers and Wickliffes and Latimers to carry on the work; but now there are thousands of lights shining all around us, with united effulgence. I most cordially second the motion which has been proposed.

Benjamin Shaw, Esq.—Ladies and Gentlemen, before I entirely take leave of this Society in the endearing character of its Treasurer, it becomes me to give an account of my stewardship. The state of its funds is as follows, (here an abstract of the cash account was read.) Received during the last year £726 15*s.* 10*d.* paid £709 0*s.* 6*d.* leaving in my hands a balance of £17 15*s.* 4*d.* As my friends have thought proper to nominate me to a similar situation in another society (the Baptist Missionary Society), it has been thought desirable, to prevent confusion, that I should resign the office of Treasurer in this. Yet it cannot, I think, be necessary for me to assure you of my constant attachment to your Institution, confident as I am that one is dependent upon the other. The welfare of each depends on the prosperity of both; and the more this Society exerts itself, the more the Foreign Missionary Society will increase its funds, and be able to support its labourers. It is no small gratification to me that I have so worthy a character for my successor, [William Day, Esq.] Though he is himself drawing so near to the vale of years as to be in some degree incapable of performing the duties of this office, yet there is one very nearly allied to him who will second all his endeavours, and thus you will have some of the best of men that it was possible for the denomination to produce.

Mr. Hanson then returned thanks in the name of Mr. Day, and assured the meeting, both for himself and his worthy father-in-law, that it would afford them great pleasure to promote the interests of this Society to the utmost of their power.

Rev. Jenkin Thomas—Ladies and Gentlemen, during the past month I have had several opportunities of attending meetings in this room, the objects of which were so identified with those of the present, that in appearing this evening it seems to be only one step farther in the same progress. I must console myself with the hope that a few observations will be received by you with genuine candour, delivered as they will be by the speaker with warm affection. I most sincerely rejoice in the prosperity of a society whose object it is to convey light and purity to those parts of our country, where not a ray of comfort trembles through the dark midnight in which they are involved. Notwithstanding the coercion of laws, and the influence of divine truth, it is a fact that there are many parts of our land in which the prince of darkness seems to maintain his undisputed empire, permitting his vassals to sport with all the decencies of morality, and all the precepts and promises of religion. Their element is darkness; their spoil is conscience; their triumph is depravity and sin. Without entering into particulars, relative to that part of the country where I live, and without any reflection on the magistracy or the clergy, there is not a village in the neighbourhood, in which you may walk on the evening of that day which our Lord has sanctified and blessed, in which your ears are not assailed with the language of blasphemy, and your eyes disgusted by scenes of infamy and vice. There is a town of the name of Woodstock, only eight miles from the city of Oxford, in which when, twenty-four years ago, my worthy colleague, Mr. Hinton, went thither to preach, he

was literally stoned; but by the aid of some friends we have now a place of worship in it, which will contain 150 people; and if it would contain 4 or 500 it would be filled. And I am happy to say, that a gentleman from this metropolis only last week said to me, "Life is uncertain, and it becomes us to do what we can, put down my name for £100." The love of our country, when guided by wisdom and animated by piety, is a public blessing; and if the love of the christian begins at this point, it will gradually extend all around, till at length it will admit of no boundary but the world itself. The motion I have in my hand refers chiefly to Auxiliary Societies; wisdom has devised this plan, and shall charity be backward in the means of support? No: but every heart will glow with the exercise of benevolence; you will come forward in this cause, and extend the sanctifying leaven through every part of the community; and instead of the vast and dreary wilderness which you now behold, a scene of celestial beauty will rise up to your view.

Rev. John Heafferd—Mr. Chairman, after the flow of eloquence which has proceeded from so many respectable and Reverend Gentlemen who have preceded me, I must appear before you with considerable diffidence. Nevertheless I feel encouraged by the comparison of Dr. Newman between a polished and a rough shaft. The gentlemen who have preceded me have evinced the effect which a polished shaft can produce upon a polished audience: I make no pretensions beyond that of a very rugged shaft; but the population of England will afford plenty of work for all that both can do. I have not been altogether inattentive to the gipsy race. Lately as I was on my way to a distant village, I met a camp of them, on which I looked with a feeling somewhat perhaps resembling that of our Lord when he saw the multitudes as sheep having no shepherd. I embraced the opportunity of telling the whole party their state by nature, and the way of salvation by Jesus Christ; and could not but remark that their attention was rivetted, and their tears flowed, and the general exclamation was, "God bless the gentleman! he wishes us well." I only add, that could this assembly stand upon an eminence and behold the southern part of Oxfordshire, and view the inadequacy of the means they have for their instruction in divine things, they would perceive the great necessity of increasing their efforts.

The last resolution was moved by the Rev. *Joseph Ivimey*, and seconded by *Joseph Hanson*, Esq. and carried unanimously, to which the worthy Chairman made the following reply. Ladies and Gentlemen, having already trespassed so much upon your time, I will now detain you no longer than to express my earnest hope, that each person will return from this meeting with a determination, that in the march which is pursuing by the various societies of this metropolis, the Baptist Home Missionary Society shall not be the *last* or the *least*.

Thus terminated the most numerous, delightful, and productive Annual Meeting of this Society; and it is earnestly hoped, that the lively interest which was then excited, will be cherished throughout the year upon which we have entered; that the pledges given will be redeemed; and that, by the divine blessing upon its friends, Missionaries and means to support them will be multiplied, until "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea." The diffusion of divine knowledge by means of itinerant instructors, reading and expounding the scriptures, has, under all dispensations, received the highest sanction of human authority. It is recorded of good King Jehoshaphat, 2 Chron. xvii. 3—10, "That the Lord was with him because he walked in the *first* ways of David his father." That in the *third* year of his reign he sent *five* princes and *nine* Levites, "and they taught the people, having the book of the law of the Lord with them, *and went about throughout all the cities of Judah and taught the people.*"

The following observations upon this passage by the *late* excellent rector of Aston Sanford, the Rev. Thomas Scott, are appropriate and instructive, and show that the objects of this Society were held in high estimation by kings and princes of other days, and by the wise and good of every denomination in our own times.—

"Notwithstanding the prejudices of mankind, and the indiscretions of individuals, an itinerant preacher, if duly qualified and sent forth, is one of the most honourable and useful characters that can be found upon earth; and there needs no other proof that, when this work is done properly and with perseverance, it forms the grand method of spreading wide and rendering efficacious religious knowledge, than the experience of the church in all ages; for great reformations and revivals of reli-

gion have generally been thus effected. It is especially sanctioned by the example of Christ and his apostles, and recommended as the divine method of spreading the gospel through the nations of the earth; itinerant preaching having almost always preceded and made way for the stated ministry of regular pastors. But it is a work which requires peculiar talents and disposition, and a peculiar call in providence, and is not rashly and hastily to be ventured upon by every novice who has learned to speak about the gospel, and has more zeal than knowledge, prudence, humility, or experience. An unblemished character, a disinterested spirit, an exemplary deadness to the world, unaffected humility, deep acquaintance with the human heart, and preparation for enduring the cross, not only with boldness, but with meekness, patience, and sweetness of temper, are indispensably necessary in such a service. They who engage in it should go upon broad scriptural grounds, and dwell chiefly upon those grand essentials of religion, in which pious men of different persuasions are agreed, plainly proving every thing from the word of God, running nothing into extremes, and avoiding all disputes, however urged to it, about the shibboleths of a party. In this way itinerant preaching is a blessing, which all who love the souls of men must wish to be vouchsafed to every nation upon earth. And if those who are in authority were to employ select men, of known and approved piety and ability, protected and countenanced by them, to go from city to city, and from *village* to *village*, through the kingdom, teaching in every place the plain acknowledged truths and precepts of the Bible, immense good might be done. Those stated teachers who have been grossly negligent or profligate, must either be disgraced or reformed; others might be stirred up to use greater diligence; and the instructions of stated faithful ministers would receive an additional sanction, which could not fail of producing a happy effect. Thus it was in the days of Jehoshaphat, and thus it will be wherever or whenever God shall please to stir up the hearts of kings, princes, and ministers, to teach the people in every part of their territories according to the word of God. This is also the proper way of promoting public peace and prosperity, and it will prove a better protection of nations than an increase of powerful navies and armies, though it may very properly be connected with the ordinary methods of defence. Persons in authority have much business to which they ought to attend, and they should consider that stable peace, and increasing numbers of well-maintained and orderly subjects, are more honourable than the most successful wars, and whatever ability any man possesses, he should willingly devote himself to God, and serve him with it."

Happy will it be for Britain, if Home Missionaries such as these are multiplied, and her numerous clergy become such as the amiable author of the preceding comment; then indeed as it regards churchmen and dissenters, "Ephraim will no longer vex Judah, nor Judah vex Ephraim."

*** Donations and Subscriptions for the Baptist Home Missionary Society will be thankfully received by William Day, Esq. *Treasurer*, 99, Newgate-street, and by the Rev. John Edwards, *Secretary*, 21, Thornhaugh-street.

P. S. I am instructed gratefully to acknowledge, through this medium, the receipt of an anonymous letter, addressed to the Treasurer, containing a donation of £10 to this Society.

July 12, 1821. J. Edwards, *Sec.*

BRITISH AND FOREIGN SCHOOL SOCIETY.

State of the Funds.

The Treasurer, at the Annual Meeting,* read his account for the past year, from which it appears that the expenditure amounted to £2432 3 2

RECEIPTS.

Subscription of His Majesty	£100	0	0	
Do. Sundries	663	7	6	
Donations	1012	15	11	
Balance of Account for Slates and Lessons, &c.	197	12	5	
Legacy	61	4	0	
				2034 19 10
Expended more than income				397 3 4
Former Deficiency				718 19 6
Due to the Treasurer				£1116 2 10

N.B. We cannot help expressing our regret that this excellent Institution is not supported by a larger list of annual subscribers, and we hope the benevolence of the public will not be appealed to in vain.

* For which see our last Number, page 305.

COMMEMORATION OF GEORGE III. BY THE *Port of London Society, for Promoting Religion among Seamen.*

On the 4th of June, the anniversary of the birth of George III. the supporters of this Society met on board the Floating Chapel to commemorate the paternal reign of that excellent Monarch.

The Right Hon. Admiral Lord Gambier, attended by the Treasurer, R. H. Marten, Esq. was conveyed on board in a handsome barge. On his arrival the ship showed her new colours, and he was received in the great cabin by the Rev. Dr. Collyer, the Rev. J. Townsend, Lieut. Somerville, R.N. the Committee, and many of the subscribers.

The service in the chapel began with a hymn of praise; the Rev. J. Townsend read suitable portions of the Holy Scriptures, and prayed. The Rev. Dr. Collyer ascended the pulpit, and after a short introduction, called his auditors' attention to the last verses of the first book of Chronicles, which record the death of that illustrious Hebrew Monarch David, of whom were recorded "all his *reign* and his *might*, and the times that went over him, and over Israel, and over all the kingdoms of the countries."

The Rev. Mr. Chapman of Greenwich concluded by prayer. At the close of the interesting service, the Treasurer addressed the assembly on the very encouraging prospects which the Society had of succeeding in the great object of its institution.

Admiral Lord Gambier was landed at the London Dock Stairs, and visited the London Dock, its warehouses and vaults; and, accompanied by the Treasurer, proceeded to view the New Custom House, in Thames-street.

ASSOCIATIONS.

HANTS AND WILTS.

April 18, 1821, the churches which constitute the Hants and Wilts Assistant Society in aid of the Baptist Mission, met in association at Broughton. Mr. Bulgin preached from Luke xv. 10; Mr. Draper, from Rev. i. 12—18; and Mr. Millard, the preceding evening, from 1 Cor. ii. 14. The brethren Ayliff, Bulgin, Clay, Davies, Franks, Headden, Knight, and Saffery, conducted the devotional services. The afternoon was occupied in the business of the Itinerant Society. The Secretary read an encouraging report, and collections were made for it through the day. The next Association will be held at Whitchurch, September 12. The brethren Saffery, Draper, and Clare, are appointed to preach; the former on Tuesday evening. As it will be the annual meeting of the Assistant Mission Society, it is hoped that the churches will forward *good collections*, remembering the *immediate emergencies* of the Mission, and solicitous to provide for its widening plans of successful operation in the heathen world.

OXFORD.

At Cheltenham, June 12, 13.

Engaged;*—Messrs. Beetham (Hook Norton), Brown (Cheltenham Chapel), Gray (Chipping Norton) Isai. xxxiv. 16, Hinton (Oxford), Howlett (Burford), Jayne (Chipping Campden), Price Joseph (Alcester), Pryse Richard (Coate), Smith James, Steane (Student from Bristol), Taylor Samuel (Shipston on Stour) Eph. iii. 8, Thomas (Oxford), Walton (Cheltenham), Wright ——— Increase of Members 41. The next Association is to be held at Chipping Norton on Whit Monday and Tuesday, 1822. The Circular Letter is to be drawn up by the Rev. Mr. Thomas "On the just Proportion of the Christian Character." The church at Blockley is admitted into the Association.

NORTHERN.

The Northern Association of Baptist Churches held their annual meeting at Hamsterly in the county of Durham, June 12 and 13, 1821. Moderator, the Rev. R. Pengilly. Sermons by the Rev. Messrs. Haigh, Gal. iv. 4, 5; Sample, Psalm lxxxiv. 11; Harboutle, Jun. Matt. v. 6; Williamson, John iii. 30; and Pengilly, Luke xv. 7. Devotional services by Rev. Messrs. Pengilly, Williamson, Fisher, Sample, Belcher, and Ruston; also by Messrs. W. Angus, J. Angus, G. F. Angus, Potts, &c. The congregations were very numerous, and the services highly interesting. The churches are in peace, and several of them have had very pleasing additions. The Circular Letter *On Prayer for the outpouring of the Holy Spirit*, was drawn up by the Moderator. The next Association is to be held at South Shields, in the county of Durham, on Monday and Tuesday in Whitsun-week, 1822.

* We recommend that the churches over which ministers preside be inserted in Breviates of Associations; and also a List of the Churches and Ministers in each Association. We have been obliged to insert some places above conjecturally.—*Secretary.*

ORDINATIONS, &c.

1821, January 31, a meeting of the trustees, neighbouring ministers, and several other friends, was held at the Bull Inn in High Wycomb, Bucks, for the purpose of considering what steps could be taken to revive the cause of religion in the Baptist congregation there, which, from various causes, had fallen into decay.—At this meeting, the Rev. J. N. Goulty of Henley was called to the chair; and after the Rev. Benjamin Godwin of Missenden had entreated a divine blessing upon the proceedings of the day, the trustees unanimously requested the assistance of the friends present, and a variety of resolutions were proposed and adopted, tending to promote the desirable object of the meeting.—It is confidently hoped, that the measures now resolved upon will, under the divine blessing, answer the end proposed. The harmony and unanimity which prevailed on the occasion were truly pleasant; and the conduct of the worthy Chairman, in particular, deserves the most honourable mention. It was, indeed, a most gratifying proof of christian candour, to see an *Independent* minister ably presiding at a meeting, the professed object of which was, to revive the interests of religion in a *Baptist* congregation; nor less so, that he was assisted by the two brethren of his own denomination residing in Wycombe. May the mutual indications of this catholic spirit become more and more frequent, till the whole family of God be indissolubly compacted in one!

April 19, the Rev. G. B. Drayton was ordained pastor of the Baptist church meeting in the City of Gloucester.—The service, which commenced at four o'clock in the afternoon, was conducted in the chapel belonging to the late Countess of Huntingdon, which was kindly lent for the occasion. The Rev. W. Bishop, Independent minister of the town, began by reading and prayer. The introductory address, describing the nature of a gospel church, and giving our reasons for dissent from the establishment, and the views we entertain as to the presiding officers in a christian assembly, was delivered by the Rev. T. Coles of Bourton-on-the-Water, in a plain, convincing, and liberal manner; at the close of which he proposed the usual questions to the church and Mr. Drayton, which were briefly but satisfactorily replied to. The Rev. D. Trotman of Tewkesbury offered up the ordination prayer, with imposition of hands. The Rev. W. Winterbotham of Horsely gave an impressive and faithful charge to the newly-elected minister, from 2 Tim. ii. 15; and the Rev. H. Page of Worcester preached to the people from 1 Thess. v. 12, 13;—a discourse well worthy of perusal in a printed form. The Rev. J. M. Byron, Wesleyan minister of the town, closed by prayer a meeting which interested the spectators, which edified those immediately concerned, and which we pray may be followed by a lasting blessing to the church, the minister, and the congregation, to whom it had particular reference.

May 29, the Rev. W. Brand, late of Castle Dorrington, was ordained to the pastoral office over the General Baptist church meeting in Clarence-street, Portsea. Mr. Neave of Portsea commenced the public services by reading the scriptures and prayer, Mr. Tilly of Forton delivered the introductory address, Mr. Sexton of Chesham asked the questions of the church and the minister,—offered the ordination prayer, and gave a most excellent charge from 2 Tim. iv. 5, and Mr. Griffin of Portsea (Independent) concluded. In the evening, Mr. Arnot of Portsea prayed, Mr. Miall of Portsea preached the sermon to the people, and Mr. Mead of Downton concluded the interesting solemnities of the day.

The following Sums were voted to Widows of Baptist Ministers, out of the Profits of this Magazine, for the Second Half-year, December, 1820.

M. S.	£6	E. B.	£6
M. D.	5	E. C.	6
M. T.	5	M. R.	6
H. T.	5	E. N.	6
S. I.	6	— T.	6
A. P.	6	A. H.	6
M. B.	6	S. L.	6
A. P.	6	— E.	5
— R.	6	M. S.	6
M. M.	6	H. E.	6
E. I.	6		
E. H.	2		£130
M. G.	6		

The First Half-yearly Distribution in June, 1821.

S. Da.	£5	S. W.	5
M. A.	5	I. S.	5
S. Di.	5	H. M.	5
E. S.	5	E. B.	5
S. L.	5	S. I.	3
E. B.	5	M. I.	5
R. C.	5	E. B.	5
A. A.	5	R. S.	5
M. M.	5	C. C.	3
A. E.	4	— W.	5
E. S.	5		
P. W.	5		£105

ERRATUM.

P. 331, Col. 1. l. 46. *for* hardened *read* pardoned.

To Mrs. Frearson, Lowick Green, on the Death of Mr. Jonathan Dixon,

Fifty Years a Member, and upwards of Thirty Years a Deacon, of the Baptist Church at Tottlebank in Lancashire, who departed this Life Sept. 30, 1820. "The memory of the just is blessed."

THE

EARTHLY TABERNACLE DISSOLVED,

AND THE

Promised Possession inherited.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." 2 Cor. v. 1.

I SING the grace whose heav'nly light
Dispels the hovering shades of night,
That gather round the tomb:
I sing the great Redeemer's love,
Who left the bright abodes above,
And dy'd and suffer'd to remove
The sinner's fiery doom.

The sympathetic Saviour wept,
Oe'r the cold tomb where Laz'rus slept
The common sleep of all;
But short his rest in Death's cold bed;
When Jesus spake, (tho' he was dead,)
The vital spirit that was fled,
Return'd at Jesus' call.

So when this tenement of clay
In dissolution shall decay,
And moulder in the dust,
It shall assume a change divine,
And meet the waiting soul to shine,
Where pleasures never shall decline,
If Jesus was its trust.

We know that when this mortal frame
Shall cease on earth to have a name,
Our souls shall dwell above:
Bright are the mansions that await
The happy spirits in that state;
Their pleasures how immensely great!
How consummate their love!

But 'tis a task beyond my pow'r,
To paint the feelings of that hour
Which shall complete their bliss;
When the last trumpet shakes the skies,
The new-form'd body then shall rise
On wings of triumph as it flies
To meet its partner there.

"The time is short"—our days are few;
As transient as the morning dew
Before the rising sun:
The tender blade precedes the ear,
And then the full corn does appear,
The deadly sickle crowns the rear;
So soon the work is done.

A pilgrim that my pen could name
Has left our dark abode to claim
His lot in Canaan's land;
Pure was his soul, through Jesus' blood,
Awhile on Jordan's brink he stood,
Then calmly cross'd the swelling flood,
To dwell at God's right hand.

Thus like a shock of ripen'd corn,
His ashes to the grave were borne,
Bedew'd with sacred light:
So "Abraham wept" when Sarah dy'd,
And to the sons of Heth he cry'd,
"Give me a burying-place to hide
My kindred from my sight."

Farewell, departed saint, farewell,
A little season, and we dwell
With Jesus and with thee:
Thy languid body that we saw,
So lately in this vale of woe,
Another pain shall never know,
To all eternity.

Thus one is taken:—we remain
Awhile upon this stormy plain;
But Jesus is our shade:
Assist our heavy feet to run;
Be thou our light, O heav'nly Sun,
So when our journey here is done,
We shall be conqu'rors made.

Oct. 1820. SYDNAS.

"God is known in her palaces for a refuge."—Psalm xlviii. 3.

WHY wakes that moan of deep distress
In Pharaoh's halls of state,
Pealing through ev'ry long recess
In accents desolate?
The monarch views his lifeless heir,
And trembles:—Israel's God is there.

A sound of revelry by night
Is heard in Babel's towers,
Where impious freaks of wild delight
Disturb the list'ning hours;
The jealousy of Judah's Fear
Wakes, and 'tis silence deep and drear.

Sublime on Sion's holy ground
A sacred fane appears,
And many a bulwark stretch'd around
Its massive front uprears;
There God is for a refuge known,
And there, on all the earth alone.

Commingling then with choral lays
Sabæan perfumes rise;
The frequent victim there pourtrays
That future sacrifice,
Whose blood for human guilt should flow,
And let the trembling culprit go.

Salem, exult! thy God displays
His adamantine shield;
Fearless thy habitant surveys
The widely tented field;
The spoiler marks thee with his eye,
Scowls in despair, and passes by.

B.

Irish Chronicle.

ANNUAL MEETING.

Concluded from Page 320.

Rev. Dr. STEADMAN. The resolution I am to second speaks for itself; and, I am persuaded, there is not an individual in this large and respectable assembly, who will not concur in its support. It is obvious, that whatever method of instruction is most adapted to the actual situation of the country must be the best; and as a large proportion of the Irish understand their own language only, that language ought to be employed in communicating instruction to them. It would certainly afford a very small share of instruction to us, if a brother from Wales should preach to us in Welsh. We might admire his zeal and earnestness, and gaze at the emotion excited among those who understood him; but we could not ourselves receive any benefit from it. For the like reason those Irish, who understand only their own language, can derive no improvement from sermons or tracts in the English language. The scriptures must be read and explained to them in the language which they understand, if they are to be the better for them; and if they themselves cannot read, others must read to them. This has been the principal means of improvement in all the great revivals of religion in the world. Good John Fox has recorded, that, in the very earliest movements of the Reformation, in Henry the Eighth's time, a copy of the Bible was set up in all the churches; and that the father used to take his children to the church, and there read to them from the scriptures; and when he came to such a passage as this, "The blood of Jesus Christ his Son cleanseth us from all sin," the children would say, "What is the use of masses, and penances, and pilgrimages, if the blood of Jesus Christ does all this?" In like manner when they read that a bishop should be "grave," and "sober," "the husband of one wife," &c. even the children would say, "Why must not the bishops marry?" And the reading of the scriptures will produce similar effects in Ireland; for they are quite as acute a people as the English are. We all know the importance of circulating the scriptures in Bengal, and other parts of the East, and the advantages which have resulted from reading them. While I was hearing my brother Wilson and the Gentlemen who preceded him, one consideration employed my thoughts, and I mention it as an evidence of the truth of the proposition contained in my resolution, viz. the great utility of reading the scriptures; it is, the opposition made to it by the Roman Catholics. It is always fair to derive advantages from an enemy. I could refer to many instances where it has been done with success; and I should suppose great advantage may be made of this among the Irish Roman Catholics. As Protestants, we wish to overturn the fabric of popery, because we think the features of it are contrary to the religion of Jesus; not as the votaries of a party, but because we are fully convinced, that the cruelties, for which popery is an apology, prove that it cannot be of God. I have heard the account this morning, of the brutal beating of the lad, and the penances enjoined on the poor sufferers, with a degree of indignation, and yet with a degree of pleasure.—I will endeavour to explain myself.—When I refer to individuals themselves who practise those means which they seem to have borrowed from the regions of darkness, I cannot but mourn over the folly and weakness of human nature, and learn from it another proof of its depravity; it must be depraved indeed, or such monsters would never have existed. Those inhuman parents who could beat a lad as you have heard, and the priest who could cut the Bible in pieces, not only showed their enmity to the Bible, but to the God of the Bible; and the fact, however attempted to be concealed, is most manifest. I am therefore pained for them; and I pray God, that the time may arrive when they shall be brought to repentance, and taught to value that Bible, and apply for pardoning mercy for those great sins, through that redemption which the Bible alone reveals. But I have a degree of pleasure

in these things, from a consideration that this determined, and (I was going to say) this infernal opposition to the Bible, admits all for which we plead: it admits on their part that the Bible is the engine they most of all dread, and that where it is circulated without reserve, they must give up the cause. It also gave me pleasure on another ground. I calculate on the natural operation of events, and what has been their operation in former times. I have already alluded to the circulation of the scriptures, and the reading of them at the period of the Reformation. There was one event remarkably striking. Here Dr. S. related the well-known Anecdote of William Tindale, recorded in our Account of Early English Translations of the Scriptures, Vol. xii. Year 1820, p. 404.

The Rev. W. Shenston, on moving the third resolution, said, I am sure I need not say any thing to induce you to adopt it. The services of our worthy Treasurer are well known. It would be hurting his feelings were I to expatiate on them: you all love him, and will cordially unite in giving him your thanks for his services. As it respects Mr. Ivimey, I know his feelings on this occasion, and at his request, I shall say nothing further about him. As it respects the Committee, there is no Society whose Committee Meetings I attend, where the members are so attentive. I mention this to satisfy the Society that its interests are committed to persons who will give all diligence to accomplish its objects. We have lately heard much of the necessity of the out-pouring of the Holy Spirit, and what has been said on that subject has gladdened my heart, and the hearts of all that know and love our Lord Jesus Christ in truth. It is not enough, however, to think of this subject, or to hear of it; let it be our concern to carry the sentiment into our families, and into our closets; and not only once a year, but every day and every hour live under the conviction of it.

S. Jackson, Esq. in seconding the motion, was so overpowered, that he merely said—"My heart is with you."

W. Burls, Esq. returned thanks in a few words of grateful sensibility.

Rev. J. Ivimey said, It is usual and proper to return thanks for a vote like that just passed. I am thankful you are satisfied with my labours, and I am willing to continue them. I assure you, however, Baptist as I am, that I would not, as the Secretary of this Society, spend five minutes in promoting the peculiarities of our denomination; but I am willing to spend my whole life in propagating the knowledge of the Word of God. I have never asked whether our readers are Baptists or not: the principal Irish reader is a Pædobaptist; but we do not consider this of any importance.

Mr. J. Dawson, in moving the fourth resolution, said, I confess I expected to attend here this morning with feelings only of pleasure and gratitude; but from the affecting statements made, I have felt the most pungent pain. United as Ireland has been for ages to this country, and forming part of an empire the most civilized in the world, yet England has not, till very lately, duly considered the degraded state of her sister country. We cannot now plead *ignorance* of her condition. We have long known enough of their situation to laugh at their innocent blunders: we have observed that courageous and almost desperate spirit which they possess in war, without thinking that if it had been properly cultivated it might have been turned to the greatest national benefit. But an interest is now excited on behalf of Ireland, and it is gratifying to find both our own, and other denominations, entering this field of labour; and that they are beginning to reap our promised reward. We cannot plead *unwillingness* on the part of her sons to receive instruction, for when we have sent our agents and labourers thither, no sooner is a cabin opened as a school-room than it is filled with children. It is not considered whether it be airy and commodious, or whether the children have decent clothes to appear in; but they come, and sit on the ground, and submit to any inconvenience, so that they may but receive the knowledge of the scriptures. Nor can we forget the early resolution of even children, rather to sacrifice any thing than that Testament which you have given them, and taught them to read and love. But as those means are now employed in Ireland, which produced so great a moral reformation in Scotland, I hope they will be attended with the same blessing and effect. Let us then determine that those exertions shall increase till every child in the island shall be able to read the Bible, and have the Bible to read.

The Rev. J. Upton very briefly seconded the motion.

The Rev. J. Dyer, in proposing the fifth resolution, which expressed satisfaction in the appointment of four ministers in different parts of the kingdom as Provincial Secretaries, observed, that he was induced to present himself to the notice of the meeting, in order to show that he felt no jealousy, in reference to the proposed measure, on account of the Society which he had the honour to serve, and which had received so much liberal support from the

denomination at large.—If such a narrow feeling had intruded for a moment into his mind, it would at once have been removed by the consideration that his excellent friend the Chairman, and his no less excellent friend the Secretary, though so warmly interested for the Irish Society, were at the same time actively engaged in promoting the objects of the Baptist Mission.

The Rev. Mr. CHIN on seconding the motion said, I cannot help expressing my sincere and hearty wish for the prosperity of this Society; but it cannot be extended unless the means are furnished. However excellent the bark, however good the rigging, and however well manned it may be, there must be merchandize, and a prosperous gale, or nothing can be done. We have heard on this occasion, a great deal of the miseries of Ireland, and of the good doing there: but I would turn my own mind and yours to the consideration of these questions; What am I doing on this important subject? what have I done in the past year? what can I do in the succeeding year? The wheel is only put in motion; you cannot expect it will run a whole year without oil. There will be much friction, and a great deal of oiling will be necessary. I would, therefore, wish to recommend to my christian brethren, if they will allow me, and to all my christian friends, that each will inquire before God what he can do through the ensuing year to promote the welfare of this Society. When I was in Suffolk collecting for a Society, somewhat resembling this, I called on a clergyman of good report: he gave me his hand, took me to his table, treated me very kindly, and gave me a donation on my departure. I made an apology for my intrusion; but he replied, "So far from any apology being necessary, I should have felt it exceedingly unkind, if I had heard of your being in my neighbourhood, and not calling upon me. You will excuse the smallness of the donation (half-a-guinea); for I have numerous calls upon me for assistance, and there is scarcely a meeting-house in the neighbourhood to which I am not a contributor."

The Rev. J. HOBY moved the fifth resolution.—We have (said he) in the meetings of this week, been reminded of the insufficiency of all human means without a divine influence, and our minds have been deeply impressed with the importance of looking to heaven for help. Great good, I hope, will result, because many fervent prayers will be addressed to the throne of grace for the influence of the Spirit to attend the preaching of the gospel. It is now about thirty years since the attention of the christian public in this country, was first directed to the great subject of preaching the gospel in all the nations of the world. This period is the time allotted to a generation; and in it from eight hundred to a thousand millions of the human race have been swept away. Since the commencement of the Christian era, almost 2000 years have elapsed; and there is reason to believe, that we are very near the period which is called the Millennium. The 6000 years which form that part of the world's duration in which men are to work, God co-operating with them, have nearly expired; and the next 1000 years will constitute the appointed time of rest. Reflecting, then, in how short a time the knowledge of the gospel shall become universal, we ought not to relax efforts which will so soon be terminated; the consideration should rather excite us to redoubled vigour.

The Rev. JENKIN THOMAS, of Oxford. It appears to me that we have not felt sufficiently interested in the welfare of those we ought to recollect as our fellow subjects, governed by the same laws, and connected with us in many respects, but yet thousands of whom live in guilt, and die in ignorance, and seem to wither away under the deleterious shade of deadly superstition, idolatry, and vice. There are some peculiar circumstances connected with the salvation of Ireland. We know the spiritual despotism erected by the Church of Rome; and the sable mantle of ignorance thrown over her vassal sons, has tended to continue that despotism. Dreading the light that would manifest her crimes, it was perfectly consistent that she should do all in her power to lock up the treasures of eternal truth, and deprive man of every hope that leads to immortality and joy. The sly policy of those who claim to themselves a sort of supreme dominion over the mind, has extended its baneful influence over the lower class of the Irish, and to rescue them from ignorance and priestcraft must be the desire of every heart, where genuine benevolence has fixed its throne. Their ignorance is of a demoralizing nature, and tends to weaken and suppress the moral principle, and thus to take off the only natural restraint which heaven has implanted in the human breast, to check its turbulent propensities. No subject has more engaged the attention of philosophers and divines than that of education. Hence codes of laws and systems of jurisprudence have had their partial operation; but the best institution of human policy can do but

little for a people who want that deep and moral principle, which is necessary to ensure the desired effect. For if moral principles are not implanted, you give energy and play to the passions of the heart, without guiding them to a right object. You indeed plough the ground, but the enemy will sow it with tares, and raise a crop of poisonous and pernicious weeds. In the population of Ireland we have the most complete and energetic argument, that the fall of a free state must be traced more to the crimes of the people than of their rulers.—Knowledge is the best security of thrones, the best glory of princes; and religion is the only source of happiness. As long as habits of industry, probity, and virtue, are blessings to mankind, so long must it be imperative on us to bring our charity into more vigorous action, till that wisdom and knowledge shall become universal from which they flow. Another important feature is, the medium through which instruction is imparted to them. Through what medium could moral and religious instruction be so effectually conveyed as through that of the languagewhich they understand best? the language of social intercourse? the language in which they can best embody their ideas? in which they can best understand what is said of God, of the terrors of a guilty conscience, and the prospects of divine mercy? But it may be objected, that the English language is understood there. Perhaps it may in the metropolis, and in the larger towns. But visit their humble villages, and their mountainous districts, and you will find an attachment among them, like that of the inhabitants of North Wales, to their native language, the language of their forefathers. If instruction is conveyed to them in any other language than their own, there must be a mental process, a mental translation carrying on before it can reach their hearts. Surely then, it becomes us to adopt the best and most fit means of instruction as long as we continue in the field of action.

J. Gutteridge, Esq.—If you will pardon the garrulity of an old man, I will mention an anecdote which occurred many years ago. Two friends were speaking of those public institutions which are the ornament of our country, and one said to the other respecting one of them. "You take a deep interest in this Institution." "Yes," answered his friend, "I certainly do." On which the former said, "I give my guinea, but I can do nothing else." "I am sorry," replied his friend, "to tell you, that you do your work only by halves." But if I turn to our Chairman, he is not one who does his work by halves: he gives his time, his money, his talents, and his all, to promote the best of causes.

The motion was seconded by N. Roberts, Esq. and carried unanimously.

W. Burls, Esq. returned thanks, and the meeting was concluded by singing the 117th Psalm.

Received at the Annual Meeting.

	£	s.	d.
F. C. Cambridge	10	10	0
Baptist Meeting, Colnbrook	8	14	6
Ebenezer Chapel, near Portsea	2	0	0
Rev. Dr. Newman	10	10	0
Part of Collection at Rev. Mr. Upton's	5	0	0
Towards a School, by a Friend of S. Brown, Haddington	8	0	0
Sevenoaks, Ladies' Subscription	10	0	0
Female Association, Westerham, Kent, by Rev. Mr. Shirley	8	0	0
Mitchell-street Meeting, by Mrs. Lillwell	8	6	0
Female Society, Chatham	17	5	6
Towards a School, by Mr. C. Kennerley	10	0	0
Burton-street, towards a School	8	0	0
Harlow School, Miss Lodge	8	0	0
From Hammersmith, by Miss E. Otridge	27	12	0
Lion-street, Walworth, by Mr. Chin	30	0	0
London Female Auxiliary Society, by Mrs. Barber, Treasurer	100	15	5
Female Society, Carter-lane, a Moiety of Subscriptions	16	0	5
For a School in Ireland, to be called Carter-lane Borough School, by Mrs. Burls	8	0	0
From Saffron Waldren, by Rev. J. Wilkinson	5	0	0
From Battle, by Mrs. Sargent	8	7	0
Collected at the Doors of the Tavern	68	2	6

The Rev. Messrs. Page and Coles collected in Scotland upwards of £400.

*** The Subscriptions, and some small Donations received at the Meeting, will appear in the Appendix to the Annual Report.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNUAL MEETING.

Resolutions of the General Meeting, held on Thursday, June 21, 1821, at Spa Fields Chapel: Joseph Gutteridge, Esq. in the Chair:

I. On the motion of the Rev. T. S. Crisp of Bristol, seconded by the Rev. Joseph Hughes of Battersea,

"That the Report now read be received and printed, under the direction of the Committee; and that while this Meeting would acknowledge, with humble gratitude, every proof of the divine favour and blessing attending the labours of the Society, it recognizes, with growing conviction, the absolute need of a more general effusion of the Holy Spirit, at home and abroad, to give full effect to Missionary exertions."

II. On the motion of the Rev. John Campbell of Kingsland, seconded by the Rev. W. B. Collyer, D.D. and supported by the Rev. John Birt of Manchester,

"That this Meeting convinced of the important services rendered to the cause of Missions in general, and of Missions to India in particular, by their much esteemed friend the Rev. William Ward, during his late visit to this country, desire to record their grateful sense of the divine goodness in restoring and confirming his health, and their most affectionate good wishes and prayers that he may be safely conducted back to his family and friends in Bengal, and continued for many years as a burning and shining light in that idolatrous region."

III. Moved by the Rev. Joseph Ivimey of London, and seconded by the Rev. G. Marsden (one of the General Treasurers to the Wesleyan Missionary Society,)

"That the cordial thanks of this Meeting be presented to Thomas King and William Burls, Esqrs. Treasurers to this Society, for their invaluable services in the execution of this office, as well as for their zealous and disinterested exertions on behalf of the Society almost from the period of its formation; and that, as they have signified their wish to decline a re-election, Benjamin Shaw, Esq. be requested to act as Treasurer to the Society for the ensuing year."

IV. Moved by the Rev. John Arundel, Home Secretary to the London Missionary Society, and seconded by Nathaniel Robarts, Esq. of London,

"That this Meeting is duly sensible of the services rendered to the Society, during the past year, by the Committee, Secretaries, and Auditors; and requests that the Secretaries, Dr. Ryland and Mr. Dyer, will resume their office—that Henry Waymouth, Esq. Mr. William Beddome, and Mr. Joseph Hanson will be the Auditors—and that the following Gentlemen will act as the Committee for the year ensuing." (*See the next page.*)

V. Moved by the Rev. F. A. Cox of Hackney, and seconded by the Rev. Thomas Blundell of Northampton,

"That the Meeting cordially acknowledges the kindness of many friends, both in town and country, who, by their contributions and their influence, have materially augmented the funds of the Society during the past year; and has heard, with particular satisfaction, of the formation of an Auxiliary Society among their fellow christians in Holland; and earnestly recommends that Societies of this description, from which such important aid has been already derived, may be formed as generally as possible, so that the Society may be relieved from its present difficulties, and enabled to extend its operations abroad."

VI. On the motion of the Rev. Jenkin Thomas of Oxford, seconded by the Rev. James Upton of London,

"That the respectful thanks of this Meeting be presented to the Trustees of Great Queen-street, Zion, and Spa-fields Chapels, for their kindness in accommodating us with the use of their chapels on the present occasion; and that we hail, with unfeigned satisfaction, every proof

of increasing mutual regard among christians of different denominations."

VII. Moved by the Rev. Jenkin Thomas, seconded by the Rev. James Upton,

"That the next Annual Meeting of the Society be held in London, on Thursday, June 20, 1822."

VIII. On the motion of the Rev. John Saffery of Salisbury, seconded by the Rev. James Hoby of London,

"That the thanks of this Meeting be presented to Joseph Gutteridge, Esq. for his able conduct in the chair this day."

COMMITTEE.

Rev. Christopher Anderson, Edinburgh.
George Atkinson, Margate.
George Barclay, Irvine.
Isaiah Birt, Birmingham.
John Birt, Manchester.
Thomas Blundell, Northampton.
Thomas Coles, Bourton.
F. A. Cox, Hackney.
T. S. Crisp, Bristol.
Thomas Edmonds, Cambridge.
Moses Fisher, Liverpool.
William Giles, Chatham.
Thomas Griffin, London.
Robert Hall, Leicester.
James Hinton, Oxford.
James Hoby, London.
Reynold Hogg, Kimbolton.
Richard Horsey, Taunton.
Joseph Hughes, Battersea.
William Innes, Edinburgh.
Joseph Ivimey, London.
John Jarman, Nottingham.
Joseph Kinghorn, Norwich.
Thomas Morgan, Birmingham.
William Nicholls, Collingham.
Henry Page, Worcester.
John Saffery, Salisbury.
Wm. Steadman, D.D. Bradford.
Micah Thomas, Abergavenny.
Wm. Winterbotham, Horsley.
Messrs. W. H. Angus, London.
William Burls, London.
John Deakin, Birmingham.
James Deacon, Glasgow.
Joseph Dent, Milton.
Richard Foster, Jun. Cambridge.
W. B. Gurney, London.
Joseph Gutteridge, London.
Joseph Hall, Northampton.
Joseph Hanson, Hammersmith.
John Hart, Bristol.
Thomas King, Birmingham.
James Lomax, Nottingham.
John Marshall, London.
Thomas Potts, Birmingham.
Edward Phillips, Melksham.
William Prance, Plymouth.
John Sheppard, Frome.
Dr. Stock, Bristol.
Mr. J. B. Wilson, Clapham.

CENTRAL COMMITTEE.

Rev. Thomas Blundell.
Thomas Coles.
F. A. Cox.
Thomas Edmonds.
William Giles
Thomas Griffin.
Robert Hall.
James Hoby.
Joseph Hughes.
Joseph Ivimey.
Joseph Kinghorn.
John Saffery.
Wm. Winterbotham.
Messrs. W. H. Angus.
William Burls.
W. B. Gurney.
Joseph Gutteridge.
Joseph Hanson.
John Marshall.
J. B. Wilson.

(Account of Proceedings concluded from Page 326.)

Mr. BURLS, after gratefully acknowledging, both on his own part and on that of his friend Mr. King, the kind manner in which their services had been noticed, said, Had it been practicable for me to have attended to the concerns of this Society—if I had time and strength to do so—I have known the service too long, and loved it too well, to have retired, unless necessity had been laid upon me; but I am sure our friend Mr. Shaw will fulfil the expectations you have formed, and I hope another year he will have to tell you that the present debt is discharged, and that we have money in hand to carry on our operations to a greater extent.

Mr. SHAW could not be silent after the resolution just passed, without bearing his humble testimony to that excellent person who had just retired from the office of Treasurer to the Society. I fully accord, he continued, with the general sentiment just laid down, that, while we should avoid flattery, honour should be given where honour is due, and I feel that it is due where it has now been bestowed. I cannot enter on the office without feeling my inadequacy to fulfil it as my predecessors have done, but I have relied rather on the judgment of my friends than on my own, and am convinced I shall receive all necessary assistance from the Committee, especially from my worthy friend in the chair, from whom the religious world in general, and our Society in particular, have for so many years derived so much benefit. With respect to this Society, I would say, that if I can be at all useful to it, though but as a hewer of wood, or a drawer of water, it is so dear to my feelings, that I shall do it with pleasure.

Rev. John Arundel (Home Secretary of the London Missionary Society,) would have been happy to continue a silent hearer of the interesting details brought before this assembly, but his attachment to the Missionary cause at large would not permit him. "I feel gratified in every opportunity of shewing my attachment to your Society—your Society, did I say? I call back the expression; it is not more yours than ours. We may indeed enter the field at different times, and blessed are they who are first in the kingdom of God;—we may occupy different parts of the field—may wear different uniforms—but we are all amenable to the same Master, engaged in the same cause, and contemplate the same result: and therefore I would say to your Society, and all similar Societies, We bless you in the name of the Lord, and hail you as our fellow-workers in the truth. When I look at that spirit of brotherly love which is in operation, as it is on this platform, and at the prevailing recognition in various Societies of that important doctrine—the necessity of divine influence to second our operations—when I listen to the prayers at Missionary meetings for the outpouring of the Spirit, I am constrained to hope that God is about to make bare his holy arm, and to display his salvation. However various our operations are, there is need of them all. Our exertions are not bounded by the Russian empire, or the Burman empire, or any other empire: the field is the world, and the salvation of every soul under heaven is the fond hope of our Societies. Go forward, therefore, in your labours with joy, and the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands; instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree, and it shall be to the Lord for a name, and for an everlasting sign that shall not be cut off."

The resolution of thanks to the Committee and Secretaries, as moved by Mr. Arundel, having been briefly seconded by Nathaniel Robarts, Esq. was acknowledged, in a few words, by the Rev. John Dyer.

The Rev. Mr. Cox, in moving thanks to the Auxiliary Societies, &c. observed, that on occasions like the present, there was great danger lest we should blend the spirit of self-sufficiency with those pure emotions which are otherwise rising in our hearts. "If we regard iniquity in our hearts, the Lord will not hear us;" and if feelings of this description are combined with those sentiments we express for suffering humanity in the world at large, we may expect, however strenuous our efforts may be, that they will fail of success. It is a pleasing feature in the present times, that so many young persons and children are combining together in Societies for promoting the Missionary cause, and advancing the kingdom of our Lord Jesus Christ; and while we express our feelings in this motion to Societies of this nature, let others be stimulated to exertions of a similar kind, to accomplish the objects of this Institution. I hope this Society will soon have to rejoice in a large family of children uniting in her cause. One cannot but notice the expanding influence of the disposition which Christianity inspires. Under the Jewish dispensation, their prejudices and feelings seem not to have travelled beyond their own nation; but now Christianity comprehends in its charitable feelings every individual on the surface of the globe; and Christian Societies, feeling that the field is the world, are aiming to advance the period when there shall not be a single cottage on the earth but shall be possessed of the Bible, and not a heart but shall feel its influence.

The motion was seconded by the Rev. Thomas Blundell of Northampton.

The time being now far advanced, the two next resolutions were proposed together by the Rev. Jenkin Thomas of Oxford, who felt inclined to add a few words, expressive of his hearty concurrence in the sentiments which had been brought before the meeting; for he thought that the recital of such statements had a tendency to confirm our belief in the general utility and beneficial effects of that Institution which aims to convey a rich donative of light, and purity and happiness on those who are involved in darkness, degraded by vice, and exposed to all the direful consequences of sin. There is, (said Mr. T.) a strong and an active curiosity in the human mind to investigate the rise, and ascertain the progress of whatever has acquired a sufficient degree of importance to excite the astonishment and command the admiration of succeeding ages—and if the truth of this remark in general be admitted, how pre-eminently interesting must it be to trace the origin and mark the progressive operations of that religion which has seen empires rise and fall, which has survived all the oppositions that have attempted to impede its course, and which is yet destined to irradiate a dark and bless a dying world! We are now assembled to celebrate the twenty-ninth anniversary of a Society, first formed by men whose ardour was not kindled by the breath of fame, and whose fidelity required no recompense of human glory; and dangerous as it may be in

some cases to infer the goodness of a cause from the extent of its operations, and the success with which it is attended, we may yet be permitted to observe, that when we behold an effect produced, between which and its apparent cause no penetration can trace any probable proportion, it becomes necessary to acknowledge, that in the hand of God we find the only adequate and the only efficient cause. It has been frequently observed, that our settlements in India occupy a far greater extent than the whole of the British Empire in Europe, and the relation of a connected government, like that of a common country, is a tie which nature has formed, and which should never be violated or forgotten; and let it be remembered, that it is a refined species of mockery to hold forth the blessings of a free, mild, and equitable government, to those who are too ignorant to understand them, too languid to enjoy them, and too depraved to improve them. It is true, that some rays of light have been scattered over the dark and pestilential gloom—that some partial triumphs have been achieved—that some attempts have been made to bless them with that gospel which accords with all their moral wants, and with all their anticipations of everlasting existence; but still millions of the inhabitants wander in darkness and in error; some deluded by the Mahomedan imposture, and others bigotted to the more ancient superstition of Brama, and entertaining opinions fostered by ignorance, and others influenced by prejudices grown inveterate by time; but the rod of Jehovah's strength shall break the magic spell, and the gospel of peace shall prove the instrument of their spiritual emancipation. Do we want motives to stimulate our compassion, and to bring it into the play of rich and vigorous action? Let the eye of benevolence take a view of the moral condition of mankind, for the world at large presents to our observation a scene of moral disorder, which no man of a serious and reflective mind can contemplate without distinct emotions of profound and pensive melancholy. Do we need encouragements to proceed in our career of beneficence? Let us look at the apostles, the first Missionaries, who, like angels of mercy, went forth in all directions, to scatter the blessings of salvation to the ruined race of man. Every thing around them wore an aspect dangerous to their persons, repugnant to their cause, hostile to their designs. They had to encounter the deep rooted prejudices and the formidable vices of a corrupted age; and though instructed by no art but that of heavenly wisdom, and though supported by no power but that of an invisible hand, they triumphed over the tyranny of the magistrate, and the subtlety of the philosopher; the prejudices of the Jews and the bigotry of the Gentiles. Judging by the events that have already occurred, and from the present aspect of the world, the attentive observer is led to believe, that the great predictive intimations of the Bible are approaching their fulfilment; for which all things are in motion here below; the stream of divine knowledge is advancing with a deep and noiseless flow, producing, wherever it touches in its progress, the fruit and the beauty of moral vegetation.

The Rev. James Upton seconded the motion, which was put, and carried unanimously.

Thanks to the Chairman were moved by the Rev. John Saffery of Salisbury, who expressed his earnest hope that all the ministers present would exert themselves in their respective stations, for the benefit of the Society, and recommended them to call on the Secretary, at the Society's rooms, for a supply of the various papers provided for their assistance.

Mr. Saffery's motion was seconded by the Rev. James Hoby, and having passed with the hearty concurrence of the meeting,

Joseph Gutteridge, Esq. replied in a few words of respectful acknowledgment, in which he remarked, that the evident progress of the kingdom of Christ in so many parts of the world ought to quicken our exertions, especially when connected with the thought, that to himself and others around him, the time was peculiarly short—they were called upon to work while it is day, remembering that the night cometh, when no man can work. It is probable, added he, that many of us shall never meet on earth again; may it be our earnest prayer to meet in that better state, where parting shall be known no more!

The meeting was closed with singing "Praise God from whom all blessings flow;" and broke up at three o'clock, the whole assembly having been highly gratified by the proceedings of the day.

REV. WILLIAM WARD.

Our Missionary brother Mr. Ward, Mrs. Marshman and her daughter, and Mr. and Mrs. Mack, together with Miss Cooke, sent out with a view to promote

Female Education in India, by the British and Foreign School Society, and two Missionaries and their wives from the Society lately formed among our General Baptist friends, embarked on board the Abberton, off Gravesend, on Monday, May 28, and dropped down the river at midnight on the 29th.

In the interval which elapsed previous to their last farewell of the English shores, several brief notes were received from Mr. Ward by Mr. Burls and Mr. Dyer, both of whom "accompanied him to the ship," extracts from which we doubt not will gratify our readers.

"*May 31.—Twenty miles below Gravesend.*—We proceeded very little indeed yesterday, and lay to all night. The wind is still contrary. We have worship, singing, reading, and prayer, morning and evening. Last night I preached my first sermon to my brethren and sisters, from Acts xx. 24: all seem very happy; and I trust God will be in the midst of us, and bless us. Don't forget us in your prayers."

"*Off Margate, June 1, 1821.* — All is well. My brethren and sisters appear content and cheerful. They have acquired the Bengalee letters, and on Monday I hope they will begin to read Bengalee words.

"We have worship, and the language supplies employment; and thus we go, assisted by your prayers. May we have much of Christ in us, and much of Christ with us; then we shall not go in vain."

"*June 8, off the Lizard.*—We have had no wind, or a contrary one to this time, and hence we are still hovering over Old England."

"We are upon the whole very comfortable; our meetings are truly refreshing ones, and we have them twice a day, and some of the passengers join us. The captain is quite kind; and this ship rings with the praises of the Redeemer more than twice a day. Mr. Mack and Mr. Bampton have begun to read the Bengalee Testament."

The winds having been almost uninterruptedly fair from the date of the last note, our friends are probably by this time far advanced on their voyage.

Foreign Intelligence.

CALCUTTA.

(Concluded from Page 274.)

Heathen Youth instructed in the Scriptures.

Thursday, 26. Went to the boys' school at Intalee, and was highly gratified. The first class, consisting of two Mussulmen and three Hindoo boys, repeated by heart several passages of scripture they had learnt about the future judgment, the design of Christ to seek and save that which was lost, &c. Teaching the scriptures in our schools renders them doubly interesting, and to a Missionary's mind gives a satisfaction in their superintendence which is inexpressible.

Deaths of Missionaries.

Heard to-day that brother Schroeter, a Missionary of the Church Society, is dead. He had been long labouring at Titilya, on the borders of Thibet, to acquire the language of that country in order to translate the scriptures into it, and just as he was becoming competent to the task, he is removed. How mysterious are the ways of God! Ten days since we heard of the death of brother Pritchett, Missionary of the London Society, just as he had completed the New Testament in Teloogoo, and was going on with the Old. To them we may add brother Donaldson at Bombay, brother Wheelock of Rangoon, and brother Randal at Serampore, removed to another world out of the little band of Missionaries in this country, since we were united together at Calcutta. What repeated calls to diligence and zeal! May we be enabled to obey them!

Testimony to the late pleasing Events in Otaheite.

Friday 27. A gentleman called upon us to-day, with whom the conversation turned on the wonderful and pleasing events which have lately taken place at Otaheite. He told us that he was lately in company with a gentleman, who had called at that island a few months ago in the ship Lord Lynedoch. He said, that when he visited it, a few years ago, the natives were all thieves—but that now they went through all the cabins, where there were many things they might have stolen, but that no one belonging to the ship missed a single article;—that their behaviour was modest, and their minds evidently serious and devout, so that they were quite a pattern in the whole of their conduct for all professing christians. O that God may still continue his goodness

to the brethren there, and refresh us also by causing us to see the manifestation of his glory here.

Obstinacy and Blindness of the Brahmans.

19. Among those who attended to-day was a Brahmun, who was very anxious for some time to interrupt, but was not able except by putting in a word now and then. When we asked him what he had to say, he replied, that "he would sooner cut his throat than believe in Christ;" and went away.

28. Met with one man, a Brahmun, to-day, of uncommon hardness of heart, who affirmed that the paper in his hand was God, and that there was no other, because it was by paper that every thing about religion was known; and firmly maintained, that there was no other state of reward or punishment besides the present world. Fain would I remove from the minds of this people this gross darkness;

"But feeble my compassion proves,
And can but weep where most it loves."

May *He* pity them who has power to save!

Anniversary of the Bible and Missionary Society.

Last week was held in one of the barracks, the Anniversary of the Bible and Missionary Society, which is formed amongst the soldiers. Between 3 and 400 soldiers attended. Lieut. Peevor was chairman. Mr. Adam, independent Missionary, commenced with prayer; the chairman read a report; Rev. Mr. Corrie (church minister) delivered an interesting address; this was followed by addresses from J. Lawson, Mr. Edmonds, Mr. E. Carey, Mr. Harle, and Mr. Keith. Mr. Corrie then concluded with extempore prayer.

New Chapel.

The chapel is coming on well. Our expectations respecting the situation selected, are abundantly realized. A committee for the improvement of Calcutta have purchased 250 bigahs of land immediately in the neighbourhood of the new chapel. It is to be occupied with houses for Europeans, and in a few years time this neighbourhood will be thronged with the European population.

MOORSHEDABAD.

Extract of a Letter from Mr. Sutton to Mr. Dyer, dated

Moorshedabad, October 18, 1820.

My work for the last three months has not been so much as usual on account of its being the rainy season, and the water frequently pouring down in torrents for days together, and to this I may add, that during the month of September I took a journey to Calcutta and Serampore to see my child, with Mrs. Ward and the brethren and friends at these places; and I am happy to say in general, they are well, and all engaged as far as in them lies, for the promotion of the cause of God. The new Baptist chapel at Calcutta will be a very handsome small chapel, and on account of its situation I have little doubt a congregation will be collected without its interfering with the congregation at the old chapel. The native places of worship also appear well attended at Calcutta, and the gospel must have been widely preached in that large city. I cannot speak of the success which has attended it, but I know in the whole eastern world we feel more and more the necessity of divine influence to water and fertilize the parched plains around us, and to make them blossom and bud like the rose. We hope we see now and then something of the power of the Holy Spirit in convincing and converting the natives to a knowledge of the gospel; yet the lineaments of the christian character are not impressed in that strong manner in which we see them in Brainerd's converts, neither is there by any means a general spirit of inquiry among the Hindoos. We see so much of the marks of idolatry on their foreheads, in their houses, in their streets, in their work, in their songs, in their conversations, and in every act and circumstance of life, as well as in their books and temples, and this thousand-headed monster meeting us continually, at times almost destroys our faith in the divine promises; and to this it may be added, that there is such a lightness respecting every thing serious in the character of the Hindoo, such a departure from truth and principle, and such an opposition to spirituality of soul and to the pure gospel of Christ, that we are ready to cry out, The time to build the Lord's house is not yet come. But this is a feeling of impatience and unbelief, and must never be encouraged; we must labour in good report and evil report, knowing that it is a cause which must finally triumph over every idol and false religion on the face of the earth: but in the mean time let us all pray more constantly and fervently for the influences of the Holy Spirit, and when these arrive, our words will carry conviction to the soul, and the gospel will have free course, run, and be glorified. Since I last wrote to you I have baptized five more soldiers, who appear humble followers of the Lamb, and

have restored four backsliders, so that the church at Berhampore is large and flourishing, and the members give me much pleasure by their walk and conversation. I have not now to report the addition of any more natives to the church, but I hope I shall in my next. The cold season is fast approaching when I can proceed out at all times of the day, and I intend to make some extensive excursions to the adjacent parts; for souls are perishing, missionaries dying, and time hurrying every thing down to the vast ocean of eternity; consequently what we do we must do quickly, and work while it is day, for the night cometh when no man can work. My schools are in nearly the same state they were when I last wrote. I have about 220 children; but several of the subscribers to them are removed, and I am rather straitened for money to support them. I am in the habit of receiving supplies of tracts from Serampore and Calcutta, so that all my wants in this respect are supplied. I have lately formed among the females at Berhampore a small society for the support of native female schools; and I hope this will not only be a blessing to the native females, but will lead the subscribers to think of the blessings which the gospel has bestowed upon them. I do not know that I shall be enabled to establish a school of this description on account of being alone, but I shall see, and if not, the proceeds can be remitted to schools that are established.

DELHI.

Account of a Journey by Mr. Thompson from Delhi to Loodiana.

(Concluded from Page 275)

BOANEE.

The road not bad, though in some places we had water, and in others mire. This too is a small mud village with few inhabitants. To a gosaee who teaches twenty children, I gave a Testament, and to some others a few gospels and tracts. An aged Mahometan was thankful for the Psalms in Persian; others desired the same, but I had none to spare.

This village I left early on the 24th of December, and reached Loodiana in the afternoon, after a journey of sixteen days, where I found the most friendly reception from the gentlemen to whom I had been introduced.

Loodiana is a small town, situated five miles south of the river Sutlej, and two hundred and ten N. W. of Delhi, containing about 3000 inhabitants, chiefly Hindoos of the kshatree tribe. The town was founded by the Lodi-patans, whence the name. It afterwards fell into the hands of the Billochees. Revolutions in after years included it in the possession of Raykullan, a Moosulman Rajpoot, whose relative, Ray-Elias, is particularly mentioned in Franklin's Life of George Thomas. George Thomas relieved the small fort of Loodiana from the thraldom of Bedee-sahib-singha, and delivered it to Ray-Elias, who was then a boy, his mother acting as Regent. Ray-Elias was killed by a fall from his horse when in pursuit of a deer: his sword cut a large artery in his thigh, and before assistance could be procured, he bled to death. After the return of Lord Lake and Holkar to Hindoost'han from the Punjab, in 1806, Ranjeet-singha crossed the river Sutlej, and wrested the whole of the deceased Ray's possessions from his family, leaving them one small place called Ray-kote, west of Loodiana, in which the Ray's afflicted widow now dwells. The Ray's country, Runjeet-singha divided betwixt Futteh-singha Allooalcea, a powerful chieftain, whose residence is at Kupoortula in the Punjab; Gooroodut-singha, of Ladwa, whose son, a boy thirteen years old, enjoys the patrimony of his deceased parent, and resides at the small town of Ladwa, forty miles north east of Kurnal, and Raja Bagh-singha, of Jeendh, to whom Loodiana fell, and in whose possession it now remains.

I have visited the native part of the town, and have had people to visit me; they always listened attentively to the exposition of the word in Hindee, and understood the reading of it in Punjabee perfectly. As there were not many that could read, a few copies only of the gospels were distributed, but they were received with joy and thankfulness. On going to the house of the Muhunt of the Sikhs, I found him sitting with his disciples, about to read and expound Baba Nanuka's Grunt'ha. A chair was ordered, and I obtained a good hearing; the old man was thankful for a set of the gospels. I regretted for his sake, and for others, that I had no Testament left. Sikhs and gosaees of the neighbouring villages visited me for the scriptures, and for religious conversation.

Before I commenced my present tour among the Sikhs, I made myself acquainted with the Gooroo-Mookhee character, and began to read the Punjabee Testament, and as I found it not difficult to acquire the language, I thought of treasuring up the words I gained in my daily reading of the Testament, and accordingly formed a small Vocabulary before I left home of six or seven hundred words.

J. T. THOMPSON.

List of Contributions received by the Treasurer of the Baptist Missionary Society, from June 24, to July 14, 1821, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Lion-street, Walworth, Female Auxiliary Society, by Mrs. Chin, Treasurer	60	0	0
Legacy of the late Mrs. Lucy Davis, by Messrs. Hall and Edmonds, Executors	5	0	0
Chilton and Swindon, Friends at, by Rev. Thomas Welsh	5	0	0
Cambridge, by Rev. T. Edmonds,—			
Rev. Charles Simeon, M.A. £5 0 0			
Rev. Thomas Tall, *Swavesey* 10 0 0			
Rev. W. Mandell, B.D. Tutor of Queen's College 2 0 0			
Rev. W. Bull, *Basingbourne* 0 10 6			
A Friend at Cambridge 10 0 0			
Edward Martin, Esq. 5 0 0			
Collection at *Haddenham* 5 2 7½			
Ditto at *Streatham* 6 10 0			
	44	3	1½
Hemel Hempsted, Female Missionary Society, by Rev. J. Clark	11	10	1¼
Missionary Box, collected after the Monthly Prayer Meetings held at Mrs. Hobson's, Boxmoor, (one of Dr. Carey's own Sisters,) by Do.	1	9	10¼
Isleham, near Mildenhall, Suffolk, collected at a Missionary Prayer Meeting, by Rev. R. Compton	20	10	1
Norton St. Philip, Collection at Rev. H. Cuzner's	7	0	0
Trowbridge, 52 Weeks, at 5*d.* per Week, by Mr. Blake 0 13 0			
Sale of Fruit, by Ditto 1 0 0			
	1	13	0
Enford, Collection at the Baptist Meeting	3	18	0
Exeter, Subscriptions by Mr. W. Moxey	9	4	0
Baptist Free School, Fetter-lane, by Mr. Kendrick	6	16	8
Ilford, Missionary Association, by Rev. John Smith	24	0	0
Wm. Cuninghame, Esq. Lainshaw, by Rev. Geo Barclay, Donation	21	0	0
Miss Jane Fludyer, London by Rev. John Dyer, Donation	10	0	0
Mrs. Savage, Kingston, Surrey, by Rev. S. W. Gandy, Donation	2	0	0
FOR THE SCHOOLS.			
Lyme, Half Year's Subscription to the School for educating Females, by Mrs. Rowe, at Digah 7 10 0			
A Friend, for Ditto 2 10 0			
	10	0	0
J. Gorst, Esq. Somers Town	2	0	0

TO CORRESPONDENTS.

The Thanks of the Committee are presented to the Sabbath School Teachers, connected with the church and congregation at Steventon, Bedfordshire, for a parcel of books for the Missionaries, forwarded by their esteemed pastor, Mr. Joseph Such.

The Seventh Memoir of the Translations, conducted by the Brethren at Serampore, dated December, 1820, is just published, and may be had on application at 9, Wardrobe Place, Doctors' Commons; or of Holdsworth, St. Paul's Church-yard, Whittemore and Hamilton, Paternoster-row. Price, to Non-subscribers, One Shilling.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.